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# RIG VEDA

## VOLUME XI

*Complete in 11 volumes*

*Mantra in Sanskrit*

*with English Translation and Transliteration*



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*Translated by*

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Satyakam Vaidya et al.

# RIG VEDA

(Volume XI)

ऋग्वेद

एकादशो भागः

# RIG VEDA

Volume XI

[Book X, Hymns 1-86]

## ऋग्वेद

एकादशो भागः

[दशमं मण्डलम्, सूक्तानि 1-86]

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# ऋग्वेद संहिता

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RGVEDA SAMHITA



# ऋग्वेद संहिता

अथ वृषमं मण्डलम्॥

[ मय नवमोऽनुवाकः । ]

( १ ) प्रथमं सूक्तम्

( १-७ ) सप्तर्चन्यास्य सूक्तस्यास्यसितः क्रतिः । अग्निर्वैवता । विदुर्ऋषयः ॥

४२५४

अग्ने बृहन्नुपसामूर्ध्वो अस्याभिर्जगन्वान्तमसो ज्योतिषागात् ।  
अभिर्भानुना रुदाता स्वक्त आ जातो विश्वा सप्तान्यप्राः ॥१॥  
स जातो गर्भो असि रोदस्योरग्ने चारुर्विभृत् ओषधीषु ।  
चित्रः शिशुः परि तमांस्यकृन्प्र मातृभ्यो अधि कर्निकदद्वाः ॥२॥  
विष्णुरित्या परममस्य विद्वाञ्जातो बृहन्नभि पाति तृतीयम् ।  
आसा यदस्य पयो अकृत स्वं सचेतसो अभ्यर्चन्त्यत्र ॥३॥  
अत उ त्वा पितृभृतो जनित्रीरन्नावृधं प्रति चरन्त्यज्ञैः ।  
ता ई प्रत्येधि पुनरन्यरूपा असि त्वं विष्णु मानुषीषु होता ॥४॥  
होतारं चित्ररथमध्वरस्य यज्ञस्ययज्ञस्य केतं रुदन्तम् ।

1.

Āgre bṛhānn nshāsām ūrdhvo asthān nirjaganvān tā-  
maso jyōtishāgāt | agnīr bhānūnā rūsatā svānga ā jāto  
vīṣvā sādmanya aprāh || 1 || sā jāto gārbho asi rōdasyor āgne  
cārur vībhṛita ōshadhīshu | citrah śiṣuḥ pāri tāmānsy aktūn  
prā mātṛbhuyo ādhi kānikradat gāh || 2 || vīṣṇur itthā pa-  
ramām asya vidvān jāto bṛhānn abhi pāti tṛtīyam | āsā  
yād asya pāyo ākrata svāni sācetaso abhy ārcanty ātra  
|| 3 || āta u tvā pitubhṛito jānitṛr annāvṛidham prāti ca-  
ranty ānnaiḥ | tā im prāty eshi pūnar anyārūpā āsi tvān  
vikshū mānushīshu hōtā || 4 ||

# RGVEDA SAMHITĀ

## BOOK TEN

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The most majestic fire divine springs aloft with the advent of the dawn, and issuing forth from the darkness comes with radiance. The self-effulgent, as soon as manifested, fills all the realms with shining light. 1

O manifested fire divine, you are the embryo of heaven and earth; you are latent in the plants. O charming child (of wood), most beautiful and colourful, you dispel the gloom of nights. As lightning, you issue forth with thundrous roar from the motherly (clouds). 2

He (the fire divine) becomes vast and wise as soon as manifested, and pervades the entire universe. He protects his third form (the sun) and when wise men, for their own benefits, use the divine fire, born, as if from the mouth of our Lord as an essence, they, animated by a single purpose, praise Him (the Lord) here (in the terrestrial world). 3

Therefore, the herbs which are the genetrices (of all things) and cherishers (of all) wait on you; you are the augments of food; you visit them again when they assume other forms. Among human beings, you are the invokers. 4

प्रत्यर्धि देवस्य देवस्य मृक्ता श्रिया त्वमिमितिधि जनानाम् ॥५॥  
 स तु वत्स्राण्यध पेशनानि वसानो अमिर्नामा पृथिव्याः ।  
 अरुणो जातः पद इळायाः पुरोहितो राजन्यक्षीह देवान् ॥६॥  
 आ हि चावापृथिवी अन्न उभे सदा पुत्रो न मातरा ततन्य ।  
 प्र याष्टच्छोशतो यविष्ठथा वह सहस्येह देवान् ॥७॥

hótāram citrāratham adhva-  
 rāsyā yajñāsya-yajūasya ketūṃ rūsantam | prātyardhim de-  
 vāsya-devasya mahná śriyā tv āgūm ātithim jānānām ॥ 5 ॥  
 sá tu vástrāny ādha pēśanāni vāsāno agnir nábhā pṛithi-  
 vyāḥ | aruṣhó jātāḥ padā ilāyāḥ purohito rājan yaksbhā  
 devān ॥ 6 ॥ á hi dyāvāpṛithivī agna ubhé sādā putró ná  
 mātārā tatāntha | pri yāhy áchoṣató yavishṭhāthā vaha sa-  
 hasyehā devān ॥ 7 ॥ 20 ॥

( २ ) द्वितीयं सूत्रम्

( १-७ ) सप्तवंश्यान्व सूत्रम्यापसित कृतिः । अग्निदेवता । विष्टुः उन्मः ॥

॥१॥ पिप्रीहि देवाँ उशतो यविष्ठ विद्वो कृतूँकृतुपते यजेह ।  
 ये देव्या कृत्विजस्तेभिरभे त्वं होतृणामस्वार्यजिष्ठः ॥१॥  
 वेपि होत्रमुत पोत्रं जनानां मन्थातासि द्रविणोदा कृतावा ।  
 स्वाहा वयं कृण्वामा हवींषि देवो देवान्यजत्विभिरहन् ॥२॥  
 आ देवानामपि पन्थामगन्म यच्छक्रवाम तदनु प्रवोळ्ळुम् ।  
 अमिर्विद्वान्स यजात्सेदु होता सो अचरान्स कृतूँकल्पयति ॥३॥

2.

Piprihi devāñ usatō yavishṭha vidvāñ ṛitūñ ṛitupate  
 yajehā | yé dāvyā ṛitvījas tébbir agne tvām hótṛiṇām asy  
 āyajishṭhah ॥ 1 ॥ vēshi hōtrām ntā potṛām jānānām man-  
 dhātāsi dravinodā ṛitāvā | svābhā vayām kṛiṇāvāmā havīṣhi  
 devō devān yajatv agnir ārhan ॥ 2 ॥ á devānām āpi pān-  
 thām aganna yāc chaknāvāma tād ānu prāvōlhum | agnir  
 vāvā sá yajāt sēd n hōtā sō adhvarān sá ṛitūn kalpa-  
 yati ॥ 3 ॥

We worship this fire divine, who is the invoker of inviolable charming acts, the brilliant banner of all sacrificial offerings (sacred acts of benevolence), the surpasser of all other cosmic forces in might and who is dear to men as their venerable guest. 5

Arrayed in splendid garments, that fire divine abides on the navel of the earth. May you, O royal, O magnificent fire divine, the radiant, enkindled at the foot of clouds (or at the northern altar), inspire as a leading priest, the cosmic forces (for our prosperity). 6

O fire divine, you sustain and enlighten heaven and earth, just as a son lovingly supporting his parents. O youngest among divine forces, O mighty and daring son, may you come to your loving worshippers along with other cosmic forces. 7

## 2

O mighty fire divine, the youngest, you are the ordainer of natural forces; O lord of seasons, knowing seasons, may you protect and inspire the cosmic forces; may you cherish those who are the priests of the celestial regions; among these ministrant priests, you are the most glorious invoker. 1

O fire divine, whether you are the invoking priest (the giver of food) or the purifying one (the giver of water) among men, you are the source of wisdom, giver of wealth and observer of eternal rites. Let us offer the oblations with the sacred word *SVAHA* (*HAIL*), and may the most excellent and divine fire convey our oblations to the divine forces. 2

May we pursue the path of enlightened ones and accomplish all that we are capable of; may that wise fire divine become our inspirer; verily, he is the main source of inspiration in all our beneficial acts; may He guide us to accomplish all benevolent acts, performed at proper seasons. 3

यद्वो वयं प्रमिनाम मृतानि विदुषा देवा अविदुष्टरासः ।  
 अमिष्टद्विभुमा पृणानि विद्वान्प्रेभिर्वैवौ ऋतुभिः कल्पयति ॥४॥  
 यत्पाकत्रा मनसा दीनदक्षा न यज्ञस्य मन्वते मर्त्यासः ।  
 अमिष्टद्वोता ऋतुविद्विजानन्यजिष्ठो देवौ ऋतुशो यजाति ॥५॥  
 विश्वेषां ह्यध्वराणामनीकं चित्रं केतुं जनिता त्वा जजान ।  
 स आ यजस्व नृवतीरनु क्षाः स्याद्वा इषः क्षुमतीर्विश्वजन्त्याः ॥६॥  
 यं त्वा द्यावापृथिवी यं त्वापस्त्वष्टा यं त्वा सुजनिमा जजान ।  
 पन्थामनु प्रविद्वान्पितृषाणं शुमदमे समिधानो वि माहि ॥७॥

yád vo vayám pramināma vratāni vidúshām devā  
 ávidushtarāsah | agnīsh tād víśvam ā priṇāti vidvān yébbhir  
 devāñ ritúbhīh kalpáyāti || 4 || yát pákatrá manasā dīnāda-  
 kshā ná yajñúsya manvaté mártiyāsah | agnīsh tād dhótā  
 kratuvid vijānān yājishtho devāñ rituśo yajāti || 5 || víśve-  
 shām hy ādhvarāṇām ānīkaṁ citráṇi ketúm jānitā tvā ja-  
 jāna | sá ā yajasva nṛivátir ānu kshā spārṇā íshah kshu-  
 mātir víśvajanyāh || 6 || yām tvā dyāvāpṛithiví yām tvāpas  
 tvāshṭā yām tvā sujānimā jajāna | pānthām ānu pravidvān  
 pitṛiyāṇaṁ dymād agne samidhānó ví bhāhi || 7 || 30 ||

( ३ ) सुतीर्थं सुहृन्

( १-७ ) सप्तर्चन्यास्यं सुहृत्प्राप्त्यर्थं कविः । अविदुष्टरासः । विदुष्टः शत्रुः ।

॥१॥ इतो राजन्नरतिः समिद्धो रौद्रो दक्षाय सुषुमौ अदर्शि ।  
 चिकिद्भि भाति भासा बृहतासिकीमेति रुद्रीतीमपाजन् ॥१॥  
 कृष्णां यदेतीमभि वर्षसा भूज्जनयन्योषां बृहतः पितुर्जाम् ।  
 ऊर्ध्वं भानुं सूर्यस्य स्तभायन्द्बवो वसुभिररतिर्वि भाति ॥२॥

3.

Inó rājann aratīh sāmiddho raúdro dáakshāya sushumāñ  
 adarsī | éikīd ví bhāti bhāsā bṛihatāsikīm cti rūśatim apá-  
 jan || 1 || kṛishṇām yád éuīm abhí várpasā bhūj jānāyan  
 yóshām bṛihatāh pitúr jān | ūrdhvām bhānūṁ sūryasya  
 stabhāyān divó vashubhir aratīr ví bhāti || 2 ||



O divine forces, being ignorant of Nature's laws, if we show negligence in the works assigned to us, may the all-wise fire divine, compensate it fully on his own accord by providing well-timed seasons, through which he regulates the functions of the cosmic forces. 4

Since men of poor energies and immature wisdom are unacquainted with Nature's sacred laws, may the fire divine, the invoker, the true guide, and the knower of all sacred acts, and the best inspirer, invoke the cosmic forces to function duly at the proper seasons. 5

The progenitor has engendered you, O fire divine, the lord of all beneficial acts, the splendrous, the most beautiful one. May you convey to Nature's bounties all the desirable beneficial food and viands which grow upon this vast man-occupied earth. 6

May you, O fire divine, shine brilliantly when enkindled; you are the one whom earth and heaven, the waters, the architectural forces, the glorious creator, all engender. You are cognizant of the true path, the road of our elders, that leads to peace and prosperity. 7

## 3

The effulgent lord of all, the fire divine, the conveyor of oblations, the radiant, the formidable, the potentiality of life-giving herbs is manifested for the benefaction of devotees. He is all-knowing, and with his great lustre, he proceeds forward, scattering the glimmering darkness of night. 1

Having overcome the departing dark night by his radiance, he (the fire divine) begets dawn, the divine damsel, the daughter of the great father — heaven; then he follows her and shines with treasures of lustre in his usual course, holding aloft the radiant light of the sun. 2

भद्रा भद्रया सूचमान आगात्स्वसारं जारो अभ्येति पश्चात् ।  
 सुप्रकेतेर्द्युभिर्मितिशब्दब्रुवाद्भिर्वर्गैरभि राममस्थात् ॥३॥  
 अस्य यामासो बृहतो न वमूनिन्धाना अग्नेः सख्युः शिवस्य ।  
 इह्यस्य वृष्णो बृहतः स्वासो भामासो यामन्नक्तवर्धकित्रे ॥४॥  
 स्वना न यस्य भामासः पवन्ते रोचमानस्य बृहतः सुदिवः ।  
 ज्येष्ठभिर्यस्तेजिष्ठैः कीलुमद्विर्वर्षिष्ठभिर्मानुभिर्नक्षति याम् ॥५॥  
 अन्य शुष्मासो ददृशानपेवेर्जहमानस्य स्वनयन्निमुद्रिः ।  
 प्रलेभिर्यो रुद्राद्विद्वेवर्तमो वि रेमद्विररुनिर्माति विभ्वा ॥६॥  
 स आ वक्षि महि नु आ च सत्ति दिवस्पृथिव्योरररतिपुङ्क्तयोः ।  
 अग्निः सुतुकैः सुतुकैरिरश्मै रमस्वद्भौ रमस्वौ एह गम्याः ॥७॥

bbadró bhad-

rāya sūcamāna āgat svāsāraṁ jāró abhy èti paścāt | su-  
 praketair dyūbhir agnir vitishṭhan rūṣadbhir varṇair abhī  
 ramām asthāt || 3 || asya yāmāso bṛihatō nā vagnūn indhānā  
 agnēḥ sakhynḥ śivasya | idṛasya vṛṣṇo bṛihatāḥ svāso  
 bhāmanaso yāmann aktāvas ekitre || 4 || svanā nā yāsya bhā-  
 māsaḥ pāvante rōcamānasya bṛihatāḥ sudivah | jyēṣṭhe-  
 bhir yās tējishṭhāḥ kīlumaḍbhir vārshishṭhebbhir bhānūbhir  
 nākshati dyām || 5 || asya śūshumāso dadṛṣānāpaver jēhamā-  
 nasya svanayan niyāḍbhiḥ | pratnēbhir yō rūṣadbhir devā-  
 tamo vī rōbbadbhir aratīr bhātī vabhivā || 6 || sá á vakṣhī  
 mātī na á ca satsi divāspṛithivyór aratīr yuvatyóḥ | agnīḥ  
 sutúkaḥ sutúkebhir āṣvai rūbhasvadbhī rūbhasvāū ébā gam-  
 yaḥ || 7 || ॥

( ४ ) वपुर्ध्वं ललम्

( १ ) ३) सख्यस्यस्य सख्यस्याभ्यस्त कृतिः । भविष्यता । विष्णुः कन्दः ॥

०१२३ प्र ते यक्षि प्र त इयमि मन्म भुवो यथा वन्थो नो हवेषु ।  
 धन्वन्निव प्रपा अंसि त्वमग्न इयसवै पुरवै प्रल राजन् ॥१॥

4.

Prā te yakshi prā ta iyami mānna bhūvo yāthā vāndyo  
 no hāveshu | dhānvann iva prapā asi tvām agna iya-  
 kshāve pūrāve pratna rājan || 1 ||

Inter-twinned with the lustrous dawn, the sun, spreading his light, and throwing out the darkness, easy to be dispelled, meets the mighty whom he consumes. Now he places the dawn in his front, and rises in the morning. Spreading out his colourful illumined beams everywhere, he overpowers the entire darkness. 3

The blazing flames of that mighty fire divine do not deter the chanters of hymns. The fierce flames of this friendly auspicious adorable (fire divine), who is showerer of benefits, vast and strong, are visible all around, as he comes. 4

He is the one, whose radiant, vast, bright-shining flames spread roaring like the storm, and who covers the sky as if piercing the summit of it with most excellent, most lustrous, most sportive and most mighty rays. 5

When he hastens on his course, his bright blazing, fierce-burning flames roar like the steeds of the thundering winds. He, the most divine and mighty, shines with his eternal radiance and loud-sounding flames. 6

O great fire divine, bring the cosmic powers to bless our beneficial acts. May you be with us as a messenger of the close pair of (young) heaven and earth. May you, O rapid in your movements, come to us with your docile and rapid steeds (rays). 7

O adorable Lord, I offer my prayer and homage to you, as you are worthy of my laudations; O eternal sovereign Lord, may you come at our invocations. You are like a fountain of water in the desert to the worshipper, who is dedicated to you. 1



ये त्वा जनांसो अमि सुचरन्ति गाव उष्णमिव ब्रजं यविष्य ।  
 दूतो देवानामसि मर्त्यानामन्तर्महौध्वरसि रोचनेन ॥२॥  
 शिशुं न त्वा जेन्यं वर्धयन्ती माता बिभर्ति संवनस्पमाना ।  
 धनोरधि प्रवता यासि हर्यजिगीषसे पुशुरिवावसृष्टः ॥३॥  
 मूरा अमूर न वयं चिकित्वो मदित्वमग्ने त्वमङ्ग वित्से ।  
 शये वमिध्वरति जिह्वयादन्नेरिह्यते युवति विस्पतिः सव ॥४॥  
 कृचिस्त्रायते सनयासु नव्यो वने तस्यौ पलितो धुमकेतुः ।  
 अस्मात्तापो वृषभो न प्र वेति सचेतसो यं प्रणयन्तु मर्ताः ॥५॥  
 तनुत्यजेव तस्करा वनर्गू रक्षानामिर्वृक्षभिरभ्यधीताम् ।  
 इयं ते अग्ने नव्यसी मनीषा युक्त्वा रथं न शुचयद्विरङ्गैः ॥६॥  
 अस्मा च ते जातवेदो नमस्त्रेये शु गीः सवुमिद्वर्धनी भूत ।  
 रक्षा णो अग्ने तनयानि तोका रक्षोत नस्तम्बोऽत्र अग्रमुच्छ्रन् ॥७॥

yāṃ tvā jānāso abhi sam-  
 cāranti gāva uṣṇām iva vrajāṃ yavishṭha | dūto devānām  
 asi mārtyānām antīr mahāṇṣ carasi rocanéna || 2 || śiṣuṃ  
 nā tvā jēnyāṃ vardhāyanti matā bibharti sacanasyāmānū |  
 dhānor ādhi pravatā yāsi hāryaṇ jīgīṣhase paśūr ivāvasṛ-  
 śṭhaḥ || 3 || mūrā amūra nā vayāṃ cikityo mahitvām agne  
 tvām aṅgā vitse | śaye vavriṣ cārati jihvāyādān rerihyāte  
 yavatīm viśpātīḥ sán || 4 || kūrīj jāyate sánayāsa nāvyo vāne  
 tasthau palitō dhūmāketuḥ | asnātāpo vṛishabhō nā prā veti  
 sācetaso yāṃ parāyanta mārtaḥ || 5 || tanūtyājeva tāskarā  
 vanargū rasāñābhīr daśābhīr abhy ādhītām | iyām te agne  
 nāvyaś manushā yukshvā rāthaṃ nā śucāyadbhir āngaiḥ  
 || 6 || brāhma ca te jātavedo nāmaṣ ceyāṃ ca gīḥ sādām  
 id vārdhani bhūt | rākṣā ṇo agne tānayaṇi tokā rākṣotā  
 nas tanvō āprayuchan || 7 || 32 ||

O most youthful Lord, men approach you as cattle hasten to the warm stall (free from chill); you are the inspirer of enlightened persons and ordinary mortals; through radiance, you, the great, ever dwell in the inter-space (or the mental realm). 2

As a mother lovingly nurtures her new-born child, or as cattle hasten to fodder, you eagerly come aloft across the firmament by a downward slope in our hearts, and seek fodder when set free. 3

O adorable Lord, wise and free from errors, we who are foolish, cannot conceive the limits of your grandeur; verily, you know it. You pervade all forms. You move, lick and swallow, and as a house-lord, kiss the youthful maiden (i.e. taste the offerings). 4

Where is the new (fire divine) born? He, with his mystical smoky banners, pervades all plants and the wood, old and worn. He, the showerer (the bull), the sun, without being moistened, goes across the waters unattached. Only men of superior wisdom are able to visualize his presence. 5

As two daring robbers, working in a forest, seize upon a traveler, with ten cords, like-wise, birth and death have fastened on creatures with ten organs of senses and actions. O adorable Lord, this new praise has been addressed to you. May you attach yourself with your radiance to my sacrifice, as people harness horses to a chariot. 6

O adorable omniscient Lord, may this homage, this reverence and this praise ever magnify you. May you protect our children and their descendants and guard our bodies with ever-watchful care. 7

( ५ ) पञ्चमं सूक्तम्

( १-७ ) सप्तर्षेऽस्यास्य सप्तत्वायमित्युक्तिः । अतिविश्रुता । विदुषु अन्यैः ॥

॥१॥ एकः समुद्रो धरुणो रयीणामस्मद्भद्रो भूरिजन्मा वि चष्टे ।  
 सित्तपूधर्निष्पोरुपस्थ उत्तस्य मध्ये निहितं पदं वेः ॥१॥  
 समानं नीलं वृषणो वसानाः सं जग्मिरे महिषा अवीतीभिः ।  
 ऋतस्य पदं कवयो नि पान्ति गुहा नामानि दधिरे पराणि ॥२॥  
 ऋतायिनीं मायिनीं सं दधते मित्वा शिशुं जज्ञतुर्वधयन्ती ।  
 विश्वस्य नाभिं चरतो ध्रुवस्य कवेभित्तन्तु मनसा विपन्तः ॥३॥  
 ऋतस्य हिं वर्तनयुः सुजातमिषो वाजाय प्रदिवः सचन्ते ।  
 अभीवांसं रोदसी वावसाने घृतेरनैर्वावृधाते मधूनाम् ॥४॥  
 सप्त स्वसुररुधीर्वावृशानो विद्वान्मध्व उज्जमारा इदो कम् ।  
 अन्तर्येने अन्तरिक्षे पुराजा इच्छन्वमिर्नविदस्पृषणस्य ॥५॥  
 सप्त मर्यादाः कवयस्तत्तदुक्तासामेकमिदम्यहुरो गात् ।  
 आयोहं स्कम्भ उपमस्य नीले पथां विसर्गे ध्रुवेषु तस्यौ ॥६॥

5.

Ekah samudro dharuṇo rayiṇām asmād dhrīdō bhūri-  
 janma vi caṣṭe | śīshakty ūdhar ninyōr upastha ūtsasya  
 mādhye nibitam padām vēḥ || 1 || samānāṃ nīlām vṛṣhaṇo  
 vāsānāḥ sām jagmire mahishā ārvatubhiḥ | ṛitāsya padām  
 kavāyo nī pānti gūhā nāmāni dadhire pārāṇi || 2 || ṛitāyini  
 māyini sām dadhāte mitvā śīṣam jajñatur vardhāyanti | vā-  
 vasya nābhīm cārato dhruvāsya kavēḥ cit tāntum mānasā  
 viyāntaḥ || 3 || ṛitāsya hī vartanāyaḥ sūjātani īsho vājāya  
 pradīvaḥ sácante | adhivāsāṃ ródasī vāvasānē ghṛitāfr ān-  
 nair vāvṛidhāte mādhubnām || 4 || sapta svāsṛīr ārushīr vā-  
 vaṣānō vidvān mādḥva ūj jabhāra dṛiṣé kām | antār yeme  
 antārikshe purājā ichān vaviim avidāt pūshaṇāsya || 5 ||  
 sapta maryaḍāḥ kavāyas tatakshus tāsām ékām id abhy  
 ānhurō gāt | āyōr hā skambhā upanāsya nīlē pathām vi-  
 sargē dharuṇeshu tasthau || 6 ||

He alone is the sole capacious ocean of riches; born many a time, he knows our thoughts and feelings; he hides himself in the clouds and in dew-drops of the firmament. O fire divine, may you go to your assigned place in the midst of the water-borne firmament. 1

Inhabiting one dwelling place in common, great showerers come together with cosmic vital forces. The sages by their invocations preserve the place of water and support the divine rains in the vault of heaven. 2

The two observers of eternal laws, and the two possessors of wisdom (heaven and earth), sustain this fire divine. Measuring the time, they have brought forth an infant. These men pondering in their minds on the navel of movable and immovable universe, weave the sacred thread of the sage, i.e. of the fire divine with a great insight. 3

The enlightened sages, the knowers of the mystery of sacred eternal laws, worship this nobly-born fire divine for the sake of acquiring food and power. The all — comprising heaven and earth cherish him who stays far beyond the heavens, with sacrificial butter and food, born of waters. 4

The all-wise fire divine glorified by his worshippers rises high with seven radiant flames (the sisters) for the ready manifestation of all things. Although previously engendered in the firmament, he restrains his flames until he bestows a proper form upon the region of the earth, as desired (by people, fit to be populated). 5

The wise have established seven codes of conduct. A person who deviates from any one of these becomes a sinner. Verily, the fire divine is the obstructor of that person. He stays in the dwellings of his neighbours, i.e. in the firmament as rays, and in clouds as lightning. 6

असंख सखं परमे ज्योमन्दसस्य जन्मनादितेरुपस्थे ।  
अग्निर्ह नः प्रथमजा ऋतस्य पूर्व आयुनि वृषभश्वं धेनुः ॥७॥

॥ इति सप्तमाष्टके षष्ठोऽध्यायः ॥

[ षष्ठ्याध्याये सर्गाः ३१, सुक्ताणि १२, अक्षर १८२ ]

ásac ca sác ca paramé vyo-  
man dákshtasya jánmann áditer upásthe | agnir ha nah pra-  
thamajá ritasya púrva áyuni vṛishabhś ca dhenuh || 7 || ३३ |  
Pañcamo 'dhyayah.

अथ षष्ठोऽध्यायः ॥

( १ ) षष्ठं सूक्तम्

(१-७) सप्तमस्याख्यं सूक्तस्यात्मकितं कविः । अग्निर्देवता । षिष्टुर् अन्तः ।

॥१॥ अयं स यस्य शर्मन्भवोभिरभ्रेरेधति जरितामिष्टौ ।  
ज्येष्ठेभिर्यो भानुभिर्ऋषूणां पर्येति परिवीतो विभावा ॥१॥  
यो भानुभिर्विभावा विभात्यग्निर्देवेभिर्ऋतावाजसः ।  
आ यो विवायं सख्या सखिभ्योऽपरिहृतो अत्यो न सतिः ॥२॥  
ईदो यो विश्वस्या देववीतिरीदो विश्वायुरुषसो व्युष्टौ ।  
आ यस्मिन्मना हवीष्यमावरिष्टरयः स्कृन्नाति शुषेः ॥३॥  
शूषेभिर्वृधो जुषाणो अर्केर्देवा अच्छा रघुपत्वा जिगाति ।  
मन्द्रो होता स जुह्वा यजिष्ठुः संमिश्रलो अग्निरा जिघति देवान् ॥४॥

6.

Ayam sá yasya śarmann ávobhir agnér édhate jaritá-  
bhishṭau | jyéshṭhobhir yó bhānúbhir ṛishūṇām paryéti pá-  
rivīto vibhāvā || 1 || yó bhanúbhir vibhāvā vibhāty agnir  
devébhir ṛitāvājasrah | á yó vivāya sakhyā sákhibhyó 'pa-  
rihvṛito átyo ná sáptih || 2 || īce yó víśvasyā devāviter īce  
viśvāyur ushāso vyūshṭau | á yāsmín manā havyínshy agnāv  
ārishtaratha skabhuāti śūshaīh || 3 || śūshébhir vṛidhó ju-  
shāṇó arkaír devāñ áchā raghupátvā-jigāti | mandró hótā  
sá juhvā yājishṭhaḥ sammiśro agnir á jigharti devān || 4 ||

He, the fire divine, exists in the manifested and un-manifested forms, in the supreme heaven, in the bosom of infinity, and the birth-place of primordial creation. He, the fire divine, is the ordainer of eternal laws, and an elder born to us. In the earliest creation, he has been the bull (the showerer), as well as the cow (the receiver, the mother) १

## 6

This is that fire divine, by whose protections in sacred works, the devotee prospers in his dwelling. He is radiant and travels everywhere, encompassed with the excellent far-spreading lustre. १

The fire divine, the symbol of truth, the eternal, shines beaming with celestial splendours. He comes, bringing friendly gifts to his friendly devotees, like a fleet steed who never stumbles. २

He is the one, who is the lord of all divine sacred works; who at the break of dawn infuses life in all living beings and to whom all sacrificial homage is offered. Verily, his sacrifice remains unobstructed by his foes. ३

Glorified by our dedications and propitiated by our praises, this swift-moving fire divine comes to bless the enlightened worshippers. He is blissful, a liberal giver, an inspirer of beneficial acts and a coordinator. He conveys to Nature's bounties the offerings given with a sacrificial ladle. ४

तमुत्सामिन्द्रं न रेजमानमग्निं ग्रीर्मिर्मेमोभिरा कृणुध्वम् ।  
 आ यं विप्रांसो मृतिभिर्गृणन्ति जातवेदसं जुष्टं सहानां ॥५॥  
 सं यस्मिन्विश्वो वर्धनि जस्म्युर्वाजो नाश्वाः सर्पिवन्त एवैः ।  
 अस्मे कृतीरिन्द्रवाततमा अर्वाचीना अम् आ कृणुष्व ॥६॥  
 अघा ह्यग्निं मुह्यन् निषद्या सघो जज्ञानो हव्यो बभूव ।  
 तं ते देवांसो अनु केतमायुजधर्वधन्त प्रथमासु उमाः ॥७॥

tām uśtām indram nā réjamānam agnīm gīrbhīr nāmobhir  
 ā kṛiṇudhvam | ā yāṃ viprāso matibhir grīṇanti jātaveda-  
 sam juhvaṃ sahnānāṃ ॥ 5 ॥ sām yāsmiṇ viśvā vāsūni jagmūr  
 vāje nāśvāḥ śāptivanta évaiḥ | asmé ūtīr indravatatama  
 arvācīnā agna ā kṛiṇushva ॥ 6 ॥ ādhā hy āgne mahná ni-  
 shādyā sadyo jajñāno havyo babhūta | tāṃ te devaso ānu  
 kētaṃ āyann ādhāvardhanta prathamāsa ūmāḥ ॥ 7 ॥ १ ॥

( ७ ) सप्तमं सूक्तम्

( १-७ ) सप्तमस्यास्य सूक्तस्यावस्थित ऋषिः । अग्निर्देवता । विदुर् ऊम् ।

१२१ स्वस्ति नो दिवो अग्ने पृथिव्या विश्वायुर्धेहि यजथाय देव ।  
 सवैमहि तवं दस्य प्रकैतैरुरुष्या ण उरुभिर्देव शंसैः ॥१॥  
 इमा अग्ने मृत्युस्तुभ्यं जाता गोभिरश्वैरभि गृणन्ति राधः ।  
 यदा ते मर्तो अनु भोगमानुसो दधानो मृतिभिः सुजात ॥२॥  
 अग्निं मन्ये पितरमग्निमापिमग्निं आतरं सदमित्सखायम् ।  
 अग्नेरनीकं बृहत्तः संपर्य दिवि शुक्रं यजतं सूर्यस्य ॥३॥

7.

Svasti no divó agne pṛithivyā viśvāyur dhehi yajāthāya  
 deva | sācemahi tāva dasma praketair nrushyā na urūbhīr  
 deva śāśnāḥ ॥ 1 ॥ imā agne matāyas tūbhyam jātā gōbhīr  
 āśvair abhi grīṇanti rādhaḥ | yadā te mārto ānu bhūgam  
 ānaḥ vāso dādhāno matibhiḥ sujāta ॥ 2 ॥ agnīm manye pi-  
 tāraṃ agnīm āpīm agnīm bhrātaraṃ sādām it sakhāyam |  
 agnēr ānikam bṛihatāḥ saparyam divi śukrāṃ yajatāṃ sūr-  
 yasya ॥ 3 ॥

With praises and adorations enkindle the fire divine, as if he is the flash of lightning and the bestower of prosperity. Wise sages praise with hymns the omnipresent fire, the omniscient invoker, the giver of strength. 5

He is the one in whom all good treasures meet together, as swift horses speed to a battle. O fire divine, bestow upon us protections, even more effective than the electrical and pneumatic. 6

O fire divine, since your manifestation at the altar, you have been glorious, you are entitled to our homage, and as such the enlightened persons come to your ensign and seek your protections for their prosperity. 7

## 7

O adorable Lord, may you bestow upon us prosperity and abundant food from heaven and earth so that we may be able to perform beneficial acts efficiently. O divine, O wonder-worker, protect us with your far-reaching indications of favour in response to our profuse praises. 1

O adorable Lord, these hymns are composed in your praise, so that you may reward us with bounteous gifts of kine and horses. O self-radiant Lord, when a man obtains wealth from you, the opulent and nobly-born, he expresses his gratitude through praises. 2

I regard the fire divine as a father, as a brother, as a companion and as a constant friend; I revere the supreme one, his splendour, his divine radiance which is as bright and adorable as of the sun. 3



त्विष्वा अग्निं धियो अस्मे सन्तुनीर्यं त्रयसि दम आ नित्यं होता ।  
 ऋतावा स रोहिदंश्चः पुरुक्षुर्युभिरस्मा अहमिर्वाग्मस्तु ॥४॥  
 युभिर्हितं मित्रमिव प्रयोगं प्रत्नमृत्विजमध्वरस्य जारम् ।  
 बाहुभ्यामग्निमायवोऽजनन्त विश्वु होतां न्यसादयन्त ॥५॥  
 स्वयं यजस्व दिवि देव देवान् किं ते पाकः कृणवदप्रचिताः ।  
 यथायज ऋतुभिर्देव देवानेवा यजस्व तन्वं सुजात ॥६॥  
 भवा नो अग्नेऽविनोत गोपा भवा वयस्कृदुत नो वयोधाः ।  
 रास्वा च नः सुमहो हव्यदाति त्रास्योत नस्तृन्वोऽप्रयुच्छन् ॥७॥

siddhā agne dhiyo asmé sānutrīr yām trāyase  
 dāma ā nityahota | rītāva sā rohīdaśvaḥ purukṣūr dyūbhir  
 asmā āhabhir vāmāni astu || 4 || dyūbhir hitāni mitrām iva  
 prayōgam pratnām rītvijam adhvarasya jārām | bāhūbhyām  
 agnīm āyavo 'jananta vikṣū hōtāraṁ ny āsādayanta || 5 ||  
 svayām yajasva divi deva devān kīm te pākah kṛṇavad  
 āpracetāḥ | yātbhāyaja rītūbhir deva devān evā yajasva tan-  
 vām sujāta || 6 || bhāvā no agne 'vitōtā gopā bhāvā vayas-  
 kṛīd utā no vayodhāḥ | rāsvā ca naḥ sumaho havyādātīm  
 trāsvotā nas tanvō āprayuchan || 7 || १

(८) अष्टमं सूक्तम्

(१-२) नवर्षस्यास्य सूक्तस्य त्वाष्ट्रमिति वा कवि । (१-४) प्रथमादित्यष्टमस्तोमः, (५-७) तत्तन्मादित्यस्य वेजो देवते । विष्णुः प्रथमः ॥

११ प्र केतुना बृहता यात्यग्निरा रोदसी वृषभो रोरवीति ।  
 दिवश्चिदन्तौ उपमौ उदानल्लपामुपस्थे महियो ववर्ध ॥१॥  
 मुमोद् गमौ वृषभः ककुद्मानस्त्रेमा वत्सः शिमौ अरावीत् ।  
 स देवतात्युपतानि कृष्वन्तस्त्रेषु सयेषु प्रथमो जिगाति ॥२॥

8.

Prā ketunā bṛihatā yāty agnir ā rōdasi vṛishabho rora-  
 vīti | divas cid āntāni upamāni ud ānaḥ apām upāsthe ma-  
 hishō vavardha || 1 || mumōda gārbho vṛishabhāḥ kakūdman  
 asromā vatsāḥ śmivāni arāvīt | sā devātāty ūdyatāni kṛi-  
 nvān svēshu kṣhāyeshu prathamō jigati || 2 ||

O adorable Lord, may our prayers, newly-revealed to us, be effective and fruitful. O constant giver, whomsoever you protect, he becomes the possessor of true knowledge, master of speed (swift horses) and holder of abundant food; may he be granted desirable wealth and may his days be bright and fruitful. 4

Men have generated the fire by their manual efforts i.e. by arms used in attrition. This fire is helpful as a kind friend and adorned with celestial splendour. The fire divine is an eternal generator of seasons, accomplisher of cosmic sacrifice, and all acknowledge him, among people, as the best invoker of Nature's bounties. 5

O divine fire, may you yourself evoke Nature's bounties to perform sacrificial acts. What can one do effectively, who is ignorant and of immature understanding. O fire divine, as you have been performing cosmic sacrificial acts in due seasons for other bounties, may you like-wise evoke yourself also (for the common good). 6

O fire divine, may you be our guardian and protector and be our provider and giver of sustenance. May you bestow upon us, O mighty one, the reward of our offerings and with unceasing care, protect our persons. 7

## 8

The fire divine traverses heaven and earth with his lofty banner; he, the showerer, roars from heaven to earth. He, the mighty, spreads aloft over the remote and proximate regions of the sky, and enhances his strength in the lap of cosmic waters. 1

He is the embryo (of heaven and earth), the showerer, extremely radiant, glorious, assiduous, excellent offspring of night and dawn. He pleases everyone and conveying our offerings to the assembly of Nature's-bounties, he moves as a chief in his own dwelling places. 2

आ यो मूर्धानं पित्रोरब्धु न्यध्वरे दधिरे स्रो अर्णः ।  
 अस्य पत्सुमरुषीरभ्युष्मा ऋतस्य योनौ तन्वो जुषन्त ॥३॥  
 उषउषो हि वसो अग्रमेषि त्व यमयोरमवो विभावा ।  
 ऋताय सप्त दधिषे पदानि जनयन्मित्रं तन्वेइ स्वायै ॥४॥  
 भुवभ्यर्धुर्मह ऋतस्य गोपा भुवो वरुणो यदुताय नेषि ।  
 भुवो अपा नपाजातवेदो भुवो द्रुतो यस्य हव्यं जुजोषः ॥५॥

०००

भुवो यज्ञस्य रजसभ नेता यत्रा नियुद्धिः सचसे शिवामिः ।  
 दिवि मूर्धानं दधिषे स्वर्षा जिह्वाममे चकृषे हव्यवाहम् ॥६॥  
 अस्य त्रितः ऋतुना वृधे अन्तरिच्छन्धीति पितुरेवैः परस्य ।  
 सचस्यमानः पित्रोरुपस्थे जामि ब्रुवाण आयुधानि वेति ॥७॥

ā yó mūrdhā-

nam pitrór árabdhya ny ádhvaré dadhire sūro āṇaḥ | āsya  
 pátmann áruṣbīr áṣvabhudhnā řitāsya yónau tanvò jushanta  
 || 3 || usna-usho hí vaso ágram éshi tvám yamáyor abhavo  
 vibhávā | řitāya saptá dadhishe padáni janáyan mitráṃ  
 tanvè svāyai || 4 || bhúvaṣ cākashur mahá řitāsya gopá bhúvo  
 várūno yád řitāya véshi | bhúvo apám nápañ jātavedo  
 bhúvo dātó yásya havyám jújoshah || 5 || १ ||

bhúvo yajñāsya rájasaṣ ca netā yátrā niyúdbbhiḥ sácasaḥ  
 řivábbhiḥ | diví mūrdhānam dadhishe svarshám jihvám agne  
 cakřishe havyavāham || 6 || asyá tritáḥ krátunā vavré antár  
 ichán dhítim pitúr évaiḥ pára-ya | sacasyámānaḥ pitrór  
 upásthe jāmí bruvāná áyudhāni veti || 7 ||

This fire divine is the promoter and sustainer of the heaven and earth. Men place it in the midst of the altar-fuel, where it consumes the foreheads of wood-sticks. In the fire-altar, which is the chamber of sacrifice, the flames expand, consume the offerings and extend with radiance to all dimensions in due course. 3

O opulent fire divine, you precede dawn after dawn and illuminate the twin (day and night). Engendering the sun from your own person, you retain seven places (regions or seasons) for your performance in the cosmic creation. 4

You are the eye and guardian of the mighty order; when you proceed for cosmic sacrificial creation, you become the lord of celestial light. This omniscient fire divine is the grandson of waters; he is the messenger of those, whose offerings he accepts. 5

This fire divine is the leader of cosmic sacrifice and cosmic creation. In his functions, he is associated with vital forces of Nature, auspicious and speedy like steeds. You sustain the self-effulgent sun, who is chief in heaven; and O fire divine, you make our tongue-like flames the bearer of oblations. 6

On his own accord the cosmic wind (moving in three dimensions of time as well as space) choose the bounty of lightning as his own friend with a desire of playing an equal rôle in the creation's exploits. He takes up his weapons, while singing hymns and carefully being tended in the bosom of heaven, goes forth to dispel darkness. 7

म पित्र्याण्यायुधानि विद्वानिन्द्रेऽपित आप्त्यो अम्ययुध्यत् ।  
 त्रिशीर्षाणं सप्तरीक्षि जघन्वान्त्वाष्ट्रस्य चित्रिः संसृजे त्रितो गाः ॥८॥  
 मूरीन्द्रं उदिनक्षन्तमोजोऽवाभिनत्सर्वानिर्मन्त्रमानम् ।  
 त्वाष्ट्रस्य चित्रिश्चरूपस्य गोनामाचक्राणक्षीणि शीर्षा परां वक् ॥९॥

śā pitryāṇy āyu-  
 dhani vulvan indreshita āptyo abhy āyndhyat | trīṣīrṣāṇaṃ  
 sapṭārāṣmiṇi jagghanvān tvāshṭrāsya ein nīḥ sasṛije tritō gāḥ  
 | 8 || bhūrīndra udīnakshantam ōjō 'vābhinat sātpatir  
 mānyamānam | tvāshṭrāsya cid viśvārūpasya gūṇām ācakra-  
 nās trīṇi śīrṣhā pārā vark || 9 || १ ||

( ९ ) नवमं सूक्तम्

(१-९) नवमं सूक्तम् भुजस्वाम्यदीपः सिन्धुदीपस्य भुजिगिरि वा कविः । आपो देवताः ।

(१-४, ९) नवमं सूक्तम् भुजस्वाम्यदीपः सिन्धुदीपस्य भुजिगिरि वा कविः । आपो देवताः ।

(१) तस्मात्तः श्रुतिः गावधी, (२-९) अहोनिवन्मोक्षानुपुनः कर्त्तव्यः ।

१९॥ आपो हि ह्य मयोभुवस्ता न ऊर्जे देवातन । मुहे रणां चक्षसि ॥१॥  
 यो वः शिवर्तमो रसस्तस्य भाजयतेह नः । उशतीरिव मातरः ॥२॥  
 तस्मा अरं गमाम वो यस्य क्षयाय जिन्वय । आपो जनयया च नः ॥३॥  
 शं नो देवीरभिष्टय आपो सवन्तु पीतये । शं योरभि संवन्तु नः ॥४॥  
 ईशाना वार्याणां क्षयन्तीश्चर्षणीनाम् । अपो याचामि मेघजम् ॥५॥  
 अप्सु मे सोमो अश्वीवृन्तर्विश्वा नि मेघजा । अग्निं च विश्वदीभुवम् ॥६॥

9.

Āpo hi śhṭhā mayohbhūvas tā na ūrjē dadhātana | mahē  
 ranaya cākshase || 1 || yō vaḥ śivātamo rāsas tāsyā bhaja-  
 yatchū. naḥ | uṣatīr iva mātārah || 2 || tasmā āram gamāna  
 vo yāsya kṣhāyāya jīnvatha | āpo janāyathā ca naḥ || 3 ||  
 sām no devīr abhishṭaya āpo bhavantu pītāye | sām yōr  
 abhī bravantu naḥ || 4 || īśānā vāryāṇāṃ kṣhāyantīṣ carṣha-  
 nṭhām | apō yācāmi bheshhajām || 5 || āpsu me sōmo abravīd  
 aṣṭār viśvāni bheshhajā | agnīm ca viśvāṣamibhuvam || 6 ||

He, the son of the cosmic waters, skilled to use his paternal weapons, fights the battle when inspired by the resplendent sun, and destroys the seven-rayed, three-headed evil. Then this fire divine, free from three-fold sins, sets free the waters of the heaven. 1

The fire divine, in the form of lightning, is the protector of the virtuous. He attains vast strength and crushes the arrogant darkness. Shouting loudly, he cuts off the head of obstructive forces of all the three regions, which claim to be the multiform offsprings of the dark clouds. 2

## 9

Since, waters, you are the source of happiness, grant to us energy-giving food, and an insight to enjoy your divine splendour. 1

Like affectionate mothers, may you bless us that we enjoy in this life your sweetest love. 2

May we, O waters, quickly come to you for food, shelter and procreant strength which you are always pleased to bestow upon us. 3

May the divine waters be propitious to us, for the fulfilment of desires, and for our drinking. Let them shower on us joy and fearlessness. 4

O waters, sovereigns of precious treasures, and granters of habitations to men, I solicit of you medicine (for the cure of my infirmities). 5

Wise men have acclaimed that within the waters dwell all balms that heal, the waters contain all healing herbs, and also the fire, the benefactor of the universe. 6

आपः पूणीत भेषजं वर्चसं तन्वेद् मम । ग्योक्च स्यं दृशे ॥७॥  
 इदमापुः प्र वहत यत्किं च दुरितं मयि ।  
 यद्वाहमभिदुद्रोहं यद्वा शेष उतावृतम् ॥८॥  
 आपो अद्यान्वचारिणं रसेन समगस्महि ।  
 पर्यस्यानसु आ गहि तं मा से सृज वर्चसा ॥९॥

āpaḥ priṇitā bheṣajāṃ varāthaṃ tanvè māma | jyók ca  
 sūryaṃ dṛśé || 7 || idāṃ āpaḥ prā vahata yāt kiṃ ca dur-  
 itāṃ mayi | yād vahaṃ abhidudrōha yād va śepā utāvṛitam  
 || 8 || āpo adyānv acarisham rāseṇa sāṃ agasmahi | pā-  
 yasvan agna ā gahi tāṃ mā sāṃ sṛja vārcasā || 9 || १

( १० ) दशमं सूक्तम्

(१-१५) चतुर्दशर्वस्याय सूक्तस्य (१, ३, ५-७, ११, १३) प्रथमादृतीयायोक्तयोः पञ्चम्याद्विषुषस्ते-  
 कादृतीयायोक्तयोश्च वेत्स्यन्ती यमी कविषः, (२, ४, ८-१०, १२, १४) द्वितीयाचतुर्थोऽष्टम्याद्विषुषस्य  
 हादृतीयाचतुर्थोश्च वेत्स्यन्तो यमः कविः । (१, ३, ५-७, ११, १३) प्रथमादृतीयायोः पञ्चम्यादि-  
 त्वस्तेकादृतीयाचतुर्थोश्च यमः, (२, ४, ८-१०, १२, १४) द्वितीयाचतुर्थोऽष्टम्यादि-  
 त्वस्य हादृतीयाचतुर्थोश्च यमी वेत्ते । (१-१२, १४) प्रथमादिद्वादशयो-  
 चतुर्दशोश्च विष्णुः, (१३) प्रथमादृतीयाश्च विषुषस्याना ज्ञयन्ती ॥

१०८

ओ चित्सखायं सख्या वयुष्यां तिरः पुरु चिदर्णवं जगुन्वान् ।

पितुर्नपतमा दधीत वेधा अधि क्षमि अतर् दीध्यानः ॥१॥

न ते सखा सख्यं वष्टयेत्सलक्ष्मा यद्विपुरुषा भवति ।

महस्युत्रासो असुरस्य वीरा दिवो धर्तार उर्विया परि रूपन् ॥२॥

उत्रान्ति धा ते अमृतांस एतदेकस्य चित्सजसं मर्त्यस्य ।

नि ते मनो मनसि धायुस्ते जन्तुः पतिस्तन्वमा विविद्याः ॥३॥

10.

Ó cit sakhāyaṃ sakhyā vavṛityaṃ tirāḥ purd eīd arṇa-  
 vāṃ jagānvān | pitūr napātāṃ ā dadhita vedhā ādhi kshāmi  
 pratarāṃ dīdhyānaḥ || 1 || nā te sākha sakhyāṃ vashty etāḥ  
 śalākṣma yād vīśharupā bhāvati | mahās putraso āsurasya  
 virā divo dhartāra nrviyā pari khyān || 2 || usānti ghā té  
 amṛtāsa etād ekasya cit tyajāsāṃ mārtyasya | nī te māno  
 mānasi dhayy asme jānyuḥ pātis tanvāṃ ā vividyāḥ || 3 ||

O waters, bring to perfection all disease-dispelling medicaments for the upkeep of my body, that I may live long to see the bright sun. 7

O waters, take away whatever is wrong or deficient in me, though I may have knowingly violated or deliberately not followed the exhortations (of the elders in respect to the conducts of a healthy life) or taken to untruth. 8

I have just now entered the waters. I have become one with the spirit of the waters. May the fire divine (the divine energy), abiding in the waters come and infuse divine vigour in me. 9

## 10

(Girl-twin) I entreat my body-friend to come near me as we have to make a long journey and go across the ocean; for this I wish to have a child, whose you would be the father because this is the natural law that a man sows his seed in the soil of his mate. 1

(Boy-twin) I, your companion, do not desire this type of friendship for although we are of one age, we have different maturities. As we both are not a match, we are not sure that we shall be able to procreate yet. Only persons of mature vitality are capable of enjoying life and progeny. 2

(Girl) Don't you see that immortals take pleasure in a union like this. For them, the age matters not. Of course, this type of union is forbidden to mortals. Let your mind then concur with mine. As the progenitor sun unites with her daughter dawn to produce the day, so may you enjoy my person. 3



न यत्पुत्रा चक्रमा कदं नूनमृता वदन्तो अनृतं रूपे ।  
 गुन्धर्वो अप्सवप्या च योषा सा नो नार्मिः परमं जामि तन्नौ ॥४॥  
 गर्मे नु नौ जनिता दंपती कर्द्वेवस्त्वष्टा सविता विश्वरूपः ।  
 नकिरस्य प्र मिनन्ति व्रतानि वेदं नावस्य पृथिवी उत द्यौः ॥५॥

२५३०

को अस्य वेदं प्रथमस्याहः क इं वदश क इह प्र वोचत् ।  
 बृहन्मित्रस्य वरुणस्य धाम कर्द्वं ब्रव आहनो वीक्ष्या नृत् ॥६॥  
 यमस्य मा यम्यं काम आगन्तस्मान्ने योनौ सहोदर्याय ।  
 जायेव पत्ये तन्वं रिरिच्यां वि विद्वहेव रथ्येव चुका ॥७॥  
 न तिष्ठन्ति न नि निषन्त्येते देवानां स्पर्श इह ये चरन्ति ।  
 अन्येन मदाहनो याहि तूयं तेन वि वृह रथ्येव चुका ॥८॥  
 रात्रीभिरस्मा अहमिदं शस्येत्तूयं च वृहन्मिमीयात् ।  
 दिवा पृथिव्या मिथुना स्वन्धू यमोयमस्य विष्टयादजामि ॥९॥  
 आ धा ता गच्छानुत्तरा युगानि यत्र जामयः कृण्वन्जामि ।  
 उप वर्द्धहि वृषभार्य शाहुमन्यमिच्छस्व सुभगे पतिं मत् ॥१०॥

ná yát purā cakrīmā kād dha nūnām ṛitā vādanto āṇṛitam  
 rapema | gandharvó apsv ápyā ca yóshā sá no nábbih pa-  
 ramām jānu tān nau || 4 || gārhihe nū nau janitā dāmpati  
 kar devās tvāṣṭa savitā viśvárūpaḥ | nākir asya prā mi-  
 nanti vratāni veda nav asyā pṛithivī utā dyaūḥ || 5 || ॥

kó asyā veda prathamāsyālmah kā īṇ dadarṣa kā ihā  
 prā vocat | bṛīhaṇ mitrāsya vāraṇasya dhāma kād u hrava  
 āhano vícya nṛm || 6 || yamāsya mā yamyām kāma āgan  
 samāno yōnan sahasēyyāya | jāyēva patye tanvām riricyām  
 vi cid vṛiheva rāthyeva cakrā || 7 || ná tishtbanti ná ní mi-  
 shanty eté devānam spāṣa ihā yé cārantī | anyēna mād  
 āhano yāhi tiyam tōna vi vṛiha rāthyeva cakrā || 8 || rātri-  
 bhir asma āhabhir daṣasyet rūryasya cākshur mūhur ūn  
 mimīyāt | divā pṛithivyā mithunnā sābandhū yamīr yamāsya  
 bibhṛiyāi ājami || 9 || ā ghā tā gachan ūttarā yugāni yātra  
 jāmiyāḥ kṛiṇāvann ājami | ūpa barbhīhi vṛishabhāya bāhūm  
 anyām ichasva subhage pātim māt || 10 || ॥

(Boy) We shall not do what might have been done formerly. How can we, so far abiding by natural laws, go to what is not lawful. Surely, the sun goes to the waters (ocean or firmament) and the waters become his bride, such is our bond, and such are our mighty lofty relations. 4

(Girl) The divine architect, the impeller of all, is shaping the multiforms. Even in the womb, he has made us husband and wife (who as twins we have been clasping each other). No one can violate Lord's holy ordinances; earth and heaven recognize our union. 5

(Boy) Who knows what happens at the first day of existence? Who has beheld it and who can now declare it? The laws of Nature, e.g., the sun and waters, are very mysterious. No man can speak of them with certainty. 6

(Girl) I, the wife, am possessed by love of you as my husband; and wish your intimate nearness; I, as wife, surrender myself to my husband; let us exert ourselves to meet each other in union, like the two wheels of the cart. 7

(Boy) Those sentinels of the divine powers, who wander around us, never close their eyes and never stop moving. May you hasten to associate quickly with someone else, other than me and exert yourself in union like the two wheels of the cart. 8

(Girl) To Him, the Lord of justice, let every worshipper sacrifice both days and nights; on Him, let the eye of the sun, repeatedly rise; may the kindered pair, (day and night) unite with heaven and earth. I, the girl, would adhere to impartial verdict of yours, the Lord of justice. May a wife bear the child of her husband only. 9

(Boy) Surely, the subsequent ages will come when girls would choose boys, who are not the brothers (as husband), therefore, O auspicious one, choose some other strong young man for your husband — other than me, a twin-brother of yours; and make your arm a pillow for this mate. 10

किं भ्रातासद्यदेनायं भवति किमु स्वसा यन्निश्चैतिर्निगच्छात् ।  
 कामयता यद्धेतुतदपामि तन्वा मे तन्वं । सं पिप्रिग्धि ॥११॥  
 न वा उ ते तन्वा तन्वं । संपृच्या पापमाहुयः स्वसारि निगच्छात् ।  
 अन्येन मत्प्रमुर्वः कल्पयस्व न ते भ्राता सुभगे वष्ट्येतत् ॥१२॥  
 वृतो वतासि यम् नैव ते मनो हव्यं चाविदाम ।  
 अन्या किल त्वां कक्ष्येव युक्तं परि श्वजाते लिबुजेव वृक्षम् ॥१३॥  
 अन्यम् पु त्वं यम्यन्त्य उ त्वां परि श्वजाते लिबुजेव वृक्षम् ।  
 तस्य वा त्वं मन इच्छा स वा तवाधा कृणुष्व संविदं सुमद्राम ॥१४॥

kīṁ bhrātasad yād anathām bhāvāti kīm u svāsā yān  
 nirritir nigāchat | kāmamīta bahv etād rapāmi tanvā me  
 tanvām sām piprigdhi || 11 || nā vā u te tanvā tanvām sām  
 paprieyām papām āhur yāḥ svāsaraṇi nigāchāt | anyēna  
 māt pramūdaḥ kalpayasva nā te bhrāta subhage vashṭy  
 etāt || 12 || batō batasi yama natvā te māno brīdayaṇi cā-  
 vidāma | anyā kīla tvām kakshyēva yuktām pāri shvajāte  
 libujeva vṛikshām || 13 || anyām ū shū tvām yamy anyā u  
 tvām pāri shvajāte libujeva vṛikshām | tāsyā vā tvām māna  
 ichā sā vā tāvādhā kṛiṇushva samvidam sūbbadrām  
 || 14 || ४ ||

( ११ ) तन्वां सपत्न्य

(१-२) तन्वां सपत्न्य सपत्न्याऽङ्गिरिचोय कलि । अङ्गिरिचोय । (१-३) तन्वां सपत्न्याऽङ्गिरिचोय कलि । अङ्गिरिचोय । (१-४) तन्वां सपत्न्याऽङ्गिरिचोय कलि । अङ्गिरिचोय ।

वृषा वृष्णे ददुहे दोहासा दिवः पयांसि यद्धो अदितेरदोभ्यः ।  
 विश्वे स वेदु वरुणो यथा धिया स यज्ञियो यजतु यज्ञियो ऋतू ॥१॥

11.

Ṛṣhā ṛṣhṇe duduhe dōhasā divāḥ pāyānsi yabvō  
 āditer ādabhyah | vṛṣvaṁ sā veda vāruṇo yāthā dhiyā sā  
 yajñīyo yajatu yajñiyāñ ṛitūn || 1 ||

(Girl) What sort of brother you are, who are leaving me helpless? What unfortunate sister I am who is receiving torture at your hands, disappointed without union. I am uttering these words of sentiment forced by passionate love towards you; please do hold me in your close embraces. <sup>11</sup>

(Boy) I will not fold my arms about your body; I take you as my sister at the moment, and people call him a sinner who approaches his sister, so enjoy union with some one other than me; your brother has no such desire. <sup>12</sup>

(Girl) Alas, O Yama, my husband, you are indeed a weakling. I find no trace of heart or spirit in you. Do you want that some other female embraces you as a creeper clings to a tree. <sup>13</sup>

(Boy) O Girl, my twin, may you embrace some one else, and let that one embrace you as a creeper clings to a tree; let him win over your heart and may you seek his affection, and may this be a happy union. <sup>14</sup>

## 11

The great, the unconquerable, the showerer fire divine yields the rain water (or streams of prosperity) from heaven for the unwearing devotees on the earth. Like our lord of cosmic waters, he knows all by his understanding. May he, the (fire divine) performer of cosmic sacrificial acts, assign proper seasons for sacrificial acts. <sup>1</sup>

रपङ्गुर्वीरप्यां च योषणा नदस्य नादे परि पातु मे मनः ।  
 इष्टस्य मध्ये अदितिर्नि धातु नो भ्राता नो ज्येष्ठः प्रथमो वि वोचति ॥२॥  
 सो चिक्षु भद्रा क्षुमती यशस्वत्युषा जवास् मनवे स्वर्वती ।  
 यदीमुशन्तमुशतामनु कर्तुमग्निं होतारं विदधाय जीजनम् ॥३॥  
 अभ त्वं हृप्सं विध्वं विचक्षणं विराभरदधितः श्येनो अध्वरे ।  
 यदी विशो वृणते दुस्मयायी अग्निं होतारमधु धीरजायत ॥४॥  
 सदासि रष्वो यवंसेव पुष्यते होत्राभिरग्ने मनुषः स्वध्वरः ।  
 विप्रस्य वा यच्छशमान उक्थ्यं वाजं ससर्वा उपयासि भूरिभिः ॥५॥

उदीरय पितरौ जार आ भगमिर्यक्षति हर्षतो हृत इष्यति ।  
 विवक्ति वक्षिः स्वपस्यते मखस्तविष्यते असुरो वेपति मती ॥६॥  
 यस्ते अग्ने सुसति मतो अस्तस्तहसः सुनो अति स प्र शृण्वे ।  
 इप दधानो वहमानो अभ्वेरा स द्युमौ अमवान्भूषति द्युन ॥७॥

rāpad gandharvīr āpyā

ca yóshanā nadāsya nādé pári pātu me mánah | ishṭásya  
 mādhye áditir ní dhātu no bhrātā no jyeshṭhāḥ prathamó  
 ví vocati || 2 || só cin nú bhadrā kshumátí yásasvaty ushā  
 uvāsa mánave svārvatī | yád im usántam nṣatām ānu krá-  
 tum agníṃ hótāraṃ vidáthāya jījanan || 3 || ádha tyám drap-  
 sām vibhvām vicakshanām vir ábharaḍ ishitaḥ syenó  
 adhvaré | yádi víšo vṛiṇáte dasmām áryā agníṃ hótāram  
 ádha dhír ajāyata || 4 || sádāsi raṇvó yāvaseva púshyate hó-  
 trābhir agne mánushah svadhvarāḥ | víprasya vā yáe cha-  
 samāná ukthyām vājam sasavān upayási bhūribhiḥ || 5 || ॥

úd iraya pitārā jārā ā bhāgam iyakshati haryató hṛitā  
 ishyatī | vivakti váhniḥ svapasyáte makhás tavishyáte ásuro  
 vépate matí || 6 || yás te agne śumatīm mārto ákshat sáha-  
 sah sūno áti sá prá śṛiṇve | ishāṃ dādhanō váhamāno  
 ásvair ā sá dyumān āmavan bhūshati dyūn || 7 ||

May the goddess of lightning, abiding in the clouds, and amid the roaring of rivers, be propitious to my heart. May the fire of eternity enable us to accomplish all that we desire and may our eldest brother, the sustainer, the chief (among worshippers) repeat his various laudations. ३

May that very auspicious dawn, rich in store of food, splendid, shine out for man with heavenly lustre. (May this happen) when the worshippers bring forth in the congregation the yearning fire divine to be the invoker of the yearning Nature's bounties. ३

When falcon, the celestial spirit, brings the flowing drops of divine, illustrious elixir, from afar for the sacred performance, then the holy sages choose the splendrous fire divine as the ministrant priest for performing sacred ceremonies. ४

O fire divine, you are ever kind to him who feeds you (with offerings) as the pastures feed (the herds); may you be well-worshipped with man's noble performances. May you come along with many divinities, commending the praise of the wise and partaking of the sacrificial food. ५

The (sun), destroyer of darkness, extends his radiance from heaven to earth; the worshipper desires to offer homage, and with all his heart wishes to repeat his praises to him. The fire divine performs his sacred duties; the noble work is augmented and the wicked is stirred with the sacred hymn. ५

O fire divine, the mortal who obtains your favour is widely honoured; he gathers abundant strength, and being exalted by his vigorous horses (the swift activities), he becomes illustrious and powerful; he makes his life rich in splendour. ७

यदंन एषा समितिर्भवति देवी देवेषु यजता यजत्र ।  
 रज्ञा च यद्विभजामि स्वधावो भागं नो अत्र वसुमन्तं वीतात ॥८॥  
 श्रुषी नो अग्ने सदने सधस्थे युक्त्वा रथममृतस्य द्रविणुम् ।  
 आ नो वह रोदसी देवपुत्रे माकिर्देवानामप मूरिह स्वाः ॥९॥

yád agna

eshá sámítir bhávāti deví devéshu yajatá yajatra | rátnā ca  
 yád vibhájasi svadhāvo bhāgāṁ no átra vāsumantaṁ vītāt  
 || 8 || śrudhī no agne sadane sadhāsthe yuktvā rātham  
 amṛitasya dravitūm | ā no vaha ródasi deváputre mákir  
 devānām āpa bhūr ihā syāḥ || 9 || 10 ||

( १२ ) इषां यजत्र

( १-२ ) नवर्षेऽपान्धे भृत्याणां द्विर्विर्षेण क्रतिः । अकिरेयता । विदुषु अन्यः ॥

॥१॥ यावा ह क्षामा प्रथमे ऋतेनाभिश्चावे भवतः सत्यवाचो ।  
 देवो यन्मतीम्यजथाय कृष्वन्तसीदुद्योता प्रत्यह स्वमसु यन् ॥१॥  
 देवो देवान्परिभूकृतेन वहा नो हुव्यं प्रथमभिक्षित्वान् ।  
 धूमकेतुः समिधा मारुजीको मन्द्रो होता निलो वाचा यजीयान् ॥२॥  
 स्वावुदेवस्यामृतं यद्दी गोरतो जातासो धारयन्त उर्वी ।  
 विश्वे देवा अनु तत्ते यजुर्गुदुहे यदेनी दिव्यं धृतं वाः ॥३॥

12.

Dyāvā hu kshāmā prathamē ṛitēnābhiṣṛāvē bhavataḥ  
 satyavāca | devó yān mártān yajāthūya kṛiṣvān sīdad  
 dhōtā pratyān svām āsum yān || 1 || devó devān paribhūr  
 ṛitēna vāhā no havyām prathamāḥ cikivān | dhūmaketuḥ  
 samīdhā bhūrijiko mandrō hōtā nītyo vācā yājīyān || 2 ||  
 svāvṛig devāsyāmṛitaṁ yādi gōr āto jātāso dhārayanta urvī |  
 vīṣve devā ānu tāt te yājur gur duhé yād énī divyām  
 ghṛitāṇi vāḥ || 3 ||

O fire divine, when this united praise is expressed in the divine assembly and amid enlightened sages of the sacred synod, then you, the bearer of the oblation, distribute the precious treasures and allot our portion of the riches to us. 4

O fire divine, enshrined in the sacred dwelling, may you hear us and harness your swift chariot of ambrosia; may you bring to us the elixir of radiant heaven and earth; let none of the cosmic divine powers be absent from our place of worship, and may you yourself be present. 9

## 12

When the radiant fire divine is established at the altar as the invoker of all Nature's bounties, assumes all his vital vigour, and urges men to offer worship, may heaven and earth, most prominent, and the declarers of truth, come at the invocation, and participate in the cosmic rites. 1

May you, O radiant divine fire, surrounded by other Nature's bounties, carry our oblations according to the eternal laws; you are most eminent, all-wise, smoke-bannered, fuel-kindled, straight-radiant, blissful, eternal invoker and praise-worthy through hymns. 2

When the self-radiant ambrosia of the divine fire is generated, the products of this blissful elixir sustain both heaven and earth. All the enlightened sages glorify this sacrificial act of yours and praise the celestial nutritious water, which your bright lustre milks forth from heaven. 3



अर्चामि वां वर्धयापो घृतम् द्यावाभूमी शृणुतं रोदसी मे ।  
 अहो यद्वावोऽसुनीतिमयन्मघ्वा नो अत्र पितरां शिशिताम् ॥४॥  
 किं स्विन्नो राजा जग्हे कदस्याति व्रतं चकृमां को वि वेद ।  
 मित्रश्चिद्धि प्मा जुहुराणो देवाज्ज्योको न यातामपि वाजो अस्ति ॥५॥

११११

दुर्मन्त्वन्नामृतस्य नाम सलक्ष्मा यद्विषुरुपा भवाति ।  
 यमस्य यो मनवते सुमन्त्वन्ने तस्यैव पाशप्रयुच्छत् ॥६॥  
 यस्मिन्देवा विदथे मादयन्ते विवस्वतः सदेने धारयन्ते ।  
 सूर्ये ज्योतिरदधुर्मास्यः कृन्परि द्योतन्ति चरतो अजस्मा ॥७॥  
 यस्मिन्देवा मन्मनि सुचरन्त्यपीच्येद् न वृयमस्य विश ।  
 मित्रो नो अत्रादिनिग्नान्गान्तस्वित्ता देवो वरुणाय वोचत् ॥८॥  
 श्रुधी नो अग्ने सदेने सधस्यै युक्त्वा रयममृतस्य द्रविष्णुम् ।  
 आ नो बह रोदसी देवपुत्रे माकिर्देवानामप मूरिह स्याः ॥९॥

ārcāmi vām vārdhāyāpo ghr̥itasnū dyā-  
 vābhūmī śṛiṇutām rodasī me | āhā yād dyāvó 'sunītim āyan  
 nuādhvā nō ātra pītārā śiṣītām || 4 || kīm svin no rājā ja-  
 gr̥ihe kād asyāti vratām cakṛimā kó ví veda | mitrās cid  
 dhī ślmā juhurāṇó devāñ chlōko ná yātām āpi vājo āsti  
 || 5 || 11 ||

clormāntv ātrāmṛtasya nāma salākṣmā yād viśhurūpā  
 bhāvati | yamāsya yó manāvate sumāntv āgne tām ṛishva  
 pāhy āprayuchan || 6 || yāsmiṇ devā vidāthe mādāyante' vi-  
 vāsvataḥ sādane dhārāyante | sūrye jyōtir ādadhur māsy  
 āktūn pari dyotanīm carato ājasmā || 7 || yāsmiṇ devā nu-  
 manī sampāranty apīcyē mā vayām asya vidma | mitró no  
 ātrādītir ānāgān savitā devó vāruṇāya vocat || 8 || śrudhī  
 no agne sādane sadhāsthe yukshvā — || 9 || 12 ||

I glorify you, O heaven and earth, that you pour forth rain water to make me prosperous. May you hear me, O both the worlds, when devotees proceed to perform their benevolent duties. May you, our protectors, refresh us with ambrosia. 4

But, will the radiant fire divine accept our oblations, our homage? How duly we keep our pledges to him, who knows? You have been affectionately invoked, and as such let our invocations be now conveyed to Nature's bounties in a suitable manner, and also the offerings. 5

It is hard to understand the mystical nature of the immortal, though of one origin, she assumes different forms; O fire divine, may you guard him ceaselessly, who ponders over the name of the Supreme Ordainer, easy to comprehend. 6

In him the cosmic radiant powers rejoice during the sacrifice, sitting around the altar. They grant splendour to the sun and beams to moon, and the two untiringly provide the brightness to the surroundings. 7

When he, all-illuminating, is present there, Nature's bounties assemble. But when he is concealed, we have no knowledge of his stay. In that case, let the sun, Mother infinity. Lord of Eternity and the Lord the impeller declare to the ordainer that we are free from sin. 8

May you, O adorable Lord, staying in a common dwelling along with all divine powers, hear us, and harness your speedy chariot of divine ambrosia. May you bring to us, O heaven and earth, the daughter of the divine. Let none of the divine powers be absent, whilst you are present. 9

( १३ ) यजोवर्तं सूक्तम्

(१-५) यजुर्वेदस्यास्य सूक्तस्यास्तित्वो विरक्त्यानाञ्जिर्विधानो वा कविः । इविधाने शक्ते देवते ।

(१-५) यजमानादिभिरुक्तं विष्णुः, (५) यजमानाश्च यजन्ती यजुर्वेदी ।

॥ १ ॥

युजे वां ब्रह्मं पूज्यं नमोभिर्वि स्लोकं एतु पृथ्येव सुरैः ।  
 शृण्वन्तु विश्वे अमृतस्य पुत्रा आ ये धामानि दिव्यानि तस्थुः ॥१॥  
 यमे इव यतमाने यदैतं प्र वी भरन्मानुषा देवयन्तः ।  
 आ सीदतं स्वसु लोकं विदनि स्वासस्थे भवतमिन्द्रवे नः ॥२॥

पद्मं पदानि रूपो अन्वरोहं चतुष्पदीमन्वेमि व्रतेन ।  
 अक्षरेण प्रति मिम एतामृतस्य नामावधि सं पुनामि ॥३॥  
 देवेभ्यः कर्मवृणीत मृत्युं प्रजायै कर्ममृतं नावृणीत ।  
 बृहस्पतिं यज्ञमकृष्वत ऋषिं प्रियां यमस्तन्वां प्रारिरेचीत् ॥४॥  
 सप्त क्षरन्ति शिशवे मरुत्वति पित्रे पुत्रासो अप्यवीवतज्ञतम् ।  
 उभे इदस्योभयस्य राजत उभे यतते उभयस्य पुण्यतः ॥५॥

13.

Yujé vām bráhmia pūrvyām nāmohhir vī ślōka etu pa-  
 thiyōva sūrēh | śṛiṇvāntu vīśve amṛitasya putrá ā yé dhā-  
 manī divyāni tasthūh || 1 || yamé iva yātamāne yād astam  
 prā vām bharan mānuṣhā devayāntaḥ | ā sīdatam svām ||  
 lokām vīdāne svāsasthé bhavatam indave naḥ || 2 ||

pāñca

padāni rupó anv aroham cātushpadīm anv emi vratēna |  
 akshāreṇa prāti mīma etām ṛitāsya nābhāv ādhi sām pi-  
 nami || 3 || devēbhyaḥ kām avṛiṇīta mṛityūm prajāyai kām  
 amṛitam nāvṛiṇīta | bṛhaspātim yajñāni akṛiṇvata ṛishim  
 priyām yamās tanvām prārīreçit || 4 || sapta kṣharanti śiṣave  
 marūtivate pitre putriso āpy avīvatanū ṛitām | ubhé śl asyo-  
 bhūyasya rājata ubhé yatete ubhāyasya pushyataḥ || 5 || ॥

I yoke you two (mind and speech) with the eternally existing Vedic lore. May the fame and glory of our chant spread on all sides like the sweet songs of a devotee. May all sons of immortal Lord, who inhabit the celestial regions, hear it. 1

When you two come near, speeding like twin sisters, devout worshippers take care of you. May you, knowing your status, establish yourself and be helpful in securing ultimate bliss. 2

I ascend in five steps, the four of which are through speeches (*para*, *pasyanti*, *madhyama* and *vaikhari*). The fifth is through the sacred syllable — OM — when I reach summit of my prayer, I purify my soul at the feet of my Supreme Lord — navel of the cosmic sacrifice. 3

When does the ordainer choose death for divine powers? When does He not choose immortality for mankind? Let the attainment of divine knowledge be the sacred objective of your sacrifice. May the ordainer preserve our dear body. 4

The seven vital breathings, like the sons, offer laudation to the glorious and the adorable parent, the self (the *atman* born in a mortal body); they, his sons, utter his true praise. You both (the *atman* and the vital breathings, the *prana*) are lords of both: you both exert yourselves; and are the nourishers of both. 5

( १४ ) वाजुषां सूक्तम्

(१-१६) पौष्ट्यापेक्षाम्य मृतस्य देवस्य नो यम इति : । (१-५, १३-१६) प्रथमादिपञ्चमं  
 यथाऽन्यादिषातमृणाञ्च यम (६) पश्या अङ्गिरःपित्र्यध्वंशुषः, (७-९) लक्ष्म्यादि  
 नृषम्य सिङ्गोमः पितरो वा १०-१२) दशम्यादिनृषम्य च सारमयी शानो  
 देवताः । (१-१२) प्रथमादिपञ्चमं मिथुषु, (१३-१४, १६)  
 यथाऽपरीक्षतुरसीषोऽसीनाममृषुषु, (१५) पञ्चमस्याथ  
 इवानी ऽन्याति ॥

पूरेयिवांसं प्रवतो महीरनु बहुभ्यः पन्थामनुपस्पशानम् ।  
 वैवस्वतं संगमन्तं जनानां यमं राजानं हुविषां दुवस्य ॥१॥  
 यमो नो गातुं प्रथमो विवेदु नेषा गव्यूतिरर्पभर्तृवा उ ।  
 यत्रा नः पूर्वे पितरः परेयुरेना जज्ञानाः पुण्यांश्च अत्र स्वाः ॥२॥  
 मातंसी कुर्यैर्यमो अङ्गिरोमिर्बृहस्पतिर्भर्कमिर्वावृधानः ।  
 यौभं देवा वावृधुर्यं च देवान्स्वाहान्ये स्वधयान्ये भदन्ति ॥३॥  
 इमं यमं प्रस्तारमा हि सीदाङ्गिरोभिः पितृभिः संविद्वानः ।  
 आ त्वा मन्त्राः कविशस्ता वंहन्त्येना राजन्हुविषां मादयस्व ॥४॥  
 अङ्गिरोमिरा गहि यज्ञियैर्भिर्यमं वैरूपैरिह मादयस्व ।  
 विवस्वन्ते हुवे यः पिता तेऽसिन्त्युक्ते वृहिष्या निषय ॥५॥

14.

Pareyivānsam pravāto mahur ānu bahūbhyaḥ pānthām  
 aupaspasānam | vaivasvatām sangāmanam jñānām yamām  
 rājanam havishā duvasya || 1 || yamó no gatūm prathamó  
 viveda naishā gāvryutir āpabhartavā u | yātrā naḥ pūrve  
 pitārah pareyūr enā jajñānāḥ pathyā ānu svāḥ || 2 ||

mātalī

kavyair yamó āngirobbhir bṛhaspātir ṛikvabhir-vāvṛidhānāḥ |  
 yāns ca devā vāvṛidhūr yé ca devān svāhānyé svadhā-  
 yānyé madanti || 3 || imām yama prastarām ā hi sīdāāngiro-  
 bbih pitr̥bbih samvidanāḥ | ā tvā mántrāḥ kaviṣastā va-  
 hantv enā rājan havishā mādayasva || 4 || āngirobbhir ā gahi  
 yajñiyebhir yāma vairūpaṣr ihā mādayasva | vīvasvantam  
 huve yāḥ pitā te 'smīn yajñé barhishy ā nishādya || 5 || ॥

May you worship with homage the lord of cosmic order, the lord of solar energies, the lord who gathers men together, who conducts them who are virtuous over the earth (i.e. during this life) and shows the path of heaven (i.e. the path of immortality) to many. 1

The lord of cosmic order, the chief, knows what is good and what is evil for us; no one can debar us from that glorious path on which our forefathers have gone. All men, born on this earth, tread their own paths which they have made for themselves. 2

Men, who know the secret of cosmic order, prosper through their sacred words; men of discipline prosper with austerity; men of divine wisdom prosper through their chantings. They who exalt the divine powers are blessed by them, and rejoice in offering prayers with sacred word *SVAHA* and some take delight in uttering *SVADHA* (in offerings). 3

O man of discipline, may you come associated with wise and vigorous men of action, and be seated on this sacred place of benevolent services; may the prayers recited by the priests bring you here. O glorious man, let this offering make you joyful. 4

Come here, O man of discipline, with the venerable holy men of various disciplines, and be exhilarated; I invoke the illustrious priest, one like your father, to be with us at this sacred place of service. 4

४१.१

अङ्गिरसो नः पितरो नवगवा अर्धर्वाणो भृगवः सोम्यासः ।  
 तेषां वयं सुमती यज्ञियानामपि भद्रे सौमनसे स्वाम ॥६॥  
 प्रेहि प्रेहि पथिभिः पूर्येमिर्यत्रा नः पूर्वे पितरः परेषुः ।  
 उभा राजाना स्वधया मदन्ता यमे पश्यासि वरुणं च देवम् ॥७॥  
 सं गच्छस्व पितृभिः सं यमेनेष्टापुतेन परमे व्योमन् ।  
 हित्वायावयं पुनरस्तमेहि सं गच्छस्व तन्वां सुवर्चीः ॥८॥  
 अपेत वीत वि च सर्पतातोऽस्मा प्रतं पितरो लोकमक्रन् ।  
 अहोभिरद्भिरक्तुमिव्यक्तं यमो दंदात्यवसानमसौ ॥९॥  
 अतिं द्रव सारमेयीं भानौ चतुरक्षौ श्वलीं साधुना पथा ।  
 अथा पितृन्सुविदत्रौ उपेहि यमेन ये संधमादु मदन्ति ॥१०॥

४१.२

यौ ते भानौ यम रक्षितारौ चतुरक्षौ पथिरक्षौ नृचक्षसौ ।  
 ताभ्यामेनं परि देहि राजन्स्वस्ति चास्मा अनमीव च धेहि ॥११॥

āṅgirasō naḥ pitāro navagva ātharvaṇo bhṛigavaḥ som-  
 yāsau | téśhāṇi vayāṁ sumatāi yajñiyānam āpi bhadré sau-  
 manasé svāma ॥ 6 ॥ prēhi prēhi pathibhiḥ pūrvyēbhir yātrā  
 naḥ pūrve pitāraḥ pareyāḥ | ubhā rājana svadhāya mādantā  
 yamām paśyāsi vāruṇam ca devām ॥ 7 ॥ sāṁ gachasva pi-  
 trībhiḥ sāṁ yamēneshṭhāpūrtēna paramé vyōman | hitvāyā-  
 vadyām pūnar āstam ēhi sāṁ gachasva tanvā suvāreḥ ॥ 8 ॥  
 āpeta vīta vi ca sarpatāto 'smā etām pitāro lokām akran |  
 ābhobhir adbhīr aktūbhir vyāktanā yamō dadāty avasānam  
 asmai ॥ 9 ॥ āti drava sārameyāu śvānau caturakshaū śabā-  
 lan sādhnūnā pathā | āthā pitṛin suvidātṛān ūpehi yamēna  
 yé sādhamādāni mādanti ॥ 10 ॥ 15 ॥

yau te śvānau yama rakshitāraṇ caturakshaū pathirā-  
 kshī nricākshasaṁ | tābhyāṁ enaṁ pari dehi rājan svastī  
 cūsmā anamivāṁ ca dhēhi ॥ 11 ॥

May we ever have a place in the company of these venerable forefathers, and enjoy their gracious long kindness. Some of them are our fire — technicians, non-violent, austere, enlightened with spiritual knowledge and endowed with creative intelligence. 6

March on and on by the pathways whereon our forefathers have gone before us; may you then realize the presence of the Supreme who is our illustrious Lord of cosmic order and the Lord of cosmic intelligence, rejoicing in SVADHA. 7

May you be united with your forefathers, also with the Lord of cosmic order and experience the fulfilment of your wishes in the highest heaven. May you discard iniquity and seek your new abode and unite yourself to another celestial body. 8

Go from here, unworthy ones, depart and go away far and far; your forefathers have provided this place for worthy. The Lord of cosmic order bestows on him the place. Which is consecrated with days, dewy dawns, and nights. 9

May you pass by a secure path beyond the two — spotted, four-eyed, pair of dogs (nights and days), black and white in colour, born of dawn. May you then join your gracious forefathers at the place where they rejoice in company with the Lord of cosmic order. 10

O sovereign Lord of cosmic order, may you entrust us to the protection of your two watch-dogs (days and nights), which are four — eyed guardians of the pathways, and observers of men. Please grant us prosperity and health. 11



उरुणसावसुतृपा उदुम्बली यमस्य दूतौ चरतो जनों अन् ।  
 तावस्मभ्य दृशये सूर्याय पुनर्दातामसुमयोह मद्रम् ॥१२॥  
 यमाय सोमं सुनुत यमार्य जुहुता हविः ।  
 यमं ह यज्ञो गच्छत्यग्निदूतो अरिक्तः ॥१३॥  
 यमाय घृतवद्द्विर्जुहोत प्र च तिष्ठत ।  
 न नो देवेष्वा यमदीर्घमायुः प्र जीवसे ॥१४॥  
 यमाय मधुमत्तमं राज्ञे हव्यं जुहोतन ।  
 इदं नम ऋषिभ्यः पूर्वजैभ्यः पूर्वैभ्यः पथिकृद्भ्यः ॥१५॥  
 त्रिकद्रुकेभिः पतति यदुर्वरिकुमिद्वहत् ।  
 त्रिष्टुप्गायत्री छन्दसि सर्वा ता यम आहिता ॥१६॥

urūṇasāv asutṛipā udum-  
 balañ yamāśya dātāñ carato jānañ anu | tāv asinābhyam  
 dṛśāye sūryāya punar datam āsum adyēhā bhadrām || 12 ||  
 yamāya sōmam sunuta yamāya juhutā havīḥ | yamām ha  
 yajñō gachaty agnidūto āramkrītaḥ || 13 || yamāya ghṛitāvad  
 dhavīr juhōta prā ca tiṣṭhata | sā no devēśhiv ā yamad  
 dīrghām āyuh prā jīvāse || 14 || yamāya mādhumattamam  
 rājñe havyām juhōtana | idām nāma ṛṣibhībhyah pūrvajā-  
 bhyah pūrvēbhyah pathikṛīdbhyah || 15 || trikadrūkebhīḥ pa-  
 tati śhāl urvīr ēkaṁ id brīhāt | triṣṭup gāyatrī chāndlānsi  
 sārva tā yamā āhita || 16 || 16 ||

(१५) यजुषां त्वम्

(१-१०) यजुषां त्वम् मृतस्य वागपनः राह कफिः पितरो देवता । (१-१०, १२-१५)  
 यममदिशार्पां दत्तममिदुपय य मिदुः । (११) एकारवाच जगती छन्दसी ॥

११.३५

उदीरतामवर उत्परांस उन्मथ्यामाः पितरः सोम्यासः ।  
 असुं य ईदुरवृका ऋतहास्ते नोऽवन्तु पितरो हवेषु ॥१॥

Ud iratām āvara ūt pārāsa ūn madhyamāḥ pitārah  
 somyāśaḥ | āsum yā iyūr avṛikā ṛitājñās té no 'vanta pi-  
 tāro hāveshu || 1 ||

These messengers of the Lord of cosmic order are broad-nosed, possessors of vast strength, insatiating with the life (of mortals) and roam among the people. May they restore us this day a prosperous existence, that we (in this body) may see the sun-shine (for a long time). <sup>12</sup>

May you offer sincere prayers to the Lord of cosmic order and present to Him rich oblations. Verily the sacrificial homage, of which fire divine is the messenger, proceeds to the Lord of cosmic order. <sup>13</sup>

Offer the oblation of your loving devotion, pure as clarified butter, to the Lord of cosmic order and be near to the altar. It is He, amidst divine powers, who grants us a long life to live. <sup>14</sup>

Offer the Lord of cosmic order this rich and sweet oblation; may we bow down before our fore-fathers and sages of ancient times, who carve for us these virtuous paths. <sup>15</sup>

Great is this one, the Lord of time, who acquires six seasonal sacrifices by his three-fold daily movements; All the sacred metres, the TRISTUBH (heaven), the GAYATRI (earth) and the remaining ones (the space directions), converge in the Lord of cosmic order. <sup>16</sup>

## 15

May our such elders, as who in their status are below us, or are higher up, or are of intermediate order, rise high and be kind-hearted (towards us). May they, who are aware of the secrets of eternal laws and have attained a life of subtile form, come to protect us upon our invocations. <sup>1</sup>

इदं पितॄभ्यो नमो अस्तुष्य ये पूर्वासो य उपरास ईयुः ।  
 ये पार्थिवे रजस्या निषत्ता ये वा नूनं सुवृजनास्तु विश्वे ॥२॥  
 आहं पितॄन्सुविदत्रो अविस्ति नपातं च विक्रमणं च विष्णोः ।  
 बर्हिषदो ये स्वधया सुतस्य भजन्त पितृस्त इहागमिष्ठाः ॥३॥  
 बर्हिषदः पितर ऊत्यर्वागिमा वो हव्या चक्ष्मा जुषध्वम् ।  
 त आ गतावसा शंतमेनाया नः शं योररपो दधात ॥४॥  
 उपहृताः पितरः सोम्यासो बर्हिष्येषु निधिषु त्रियेषु ।  
 त आ गमन्तु त इह भुवन्त्वधि ब्रुवन्तु तेष्वन्त्वसान् ॥५॥

११०० आभ्या जानु दक्षिणतो निषद्येम यज्ञमग्निं गृणीत विश्वे ।  
 मा हिंसिष्ट पितरः केन विभो यद् आगः पुरुषन्ता कराम ॥६॥  
 आसीनासो अरुणीनामुपस्थे रुयि धत्त दाशुवे मर्त्यीय ।  
 पुत्रेभ्यः पितरस्तस्य वसुः प्र यच्छत त इहोर्जं दधात ॥७॥  
 ये नः पूर्वे पितरः सोम्यासोऽनूद्भिरे सोमपीथं वसिष्ठाः ।  
 तेभिर्वमः सरराणो हवींष्युशान्नशस्त्रिः प्रतिक्राममन्तु ॥८॥

idam pitṛbhyo nāmo astv adyā yé pūr-  
 vāso yā ūparāsa iyūh | yé pāṛthive rājāsy ā nīshattā yé vā  
 nūnām suvrījānāsu vikshu ॥ 2 ॥ āhām pitṛm suvidātrāñ  
 avitsi nāpātam ca vikramāṇam ca vīshṇoḥ | bārhiśhādo yé  
 avadbāyā sūtāsya bhājanta pitvās tā ihāgamishṭhāḥ ॥ 3 ॥  
 bārhiśhadah pitara ūty ārvāg imā vo havyā cakṛimā ju-  
 śhādhvam | tā ā gatāvasā śāntamenāthā naḥ śām yōr arapó  
 dadhāta ॥ 4 ॥ ūpahūtāḥ pitārāḥ somyāso bārhiśhyēśhu ni-  
 dbīśhu priyēśhu | tā ā gamantu tā ihā gruvantv ādhi bru-  
 vantv tē 'vantv asmān ॥ 5 ॥ १० ॥

ācyā jānu dakṣhiṇatō nīśhādyemām yajñām abhi grīṇīta  
 vīśve | mā hīnśiṣṭa pitārāḥ kēna cin no yād va āgah pu-  
 ruśhātā kārāma ॥ 6 ॥ āsīnāso aruṇīnām upāsthe rayīm dhatta  
 dāśūsbe mārtyāya | putrēbhyah pitarāḥ tāsya vāsavaḥ prā  
 yachata tā ihōrjam dadhāta ॥ 7 ॥ yé naḥ pūrve pitārāḥ  
 somyāso 'nūhirē somapīthām vāsishṭhāḥ | tébhīr yamāḥ sam-  
 rarānō havīśhy usānn nśādibhiḥ pratikāmām attu ॥ 8 ॥

Now may this homage of ours be offered today to those elders who are our predecessors and to those who are our successors; to those who are established in the terrestrial sphere and to those who are present among opulent people. 2

I have invited today to my place the elders who are well-cognizant of the details of sacrifice, of its infallibility and progressive advancement. May they, who through their wisdom, enjoy the knowledge of this cosmic world and of the cosmic elixir, come to bless us. 3

May our elders, of mature experience, engaged in sacred works, come to help us. We have made these oblations for you; may you accept them. May you come to us with your most auspicious protection and bestow upon us health and happiness and a faultless life. 4

May our revered elders come to us when invoked and help us in accomplishing our dear benevolent works. May they listen to our prayers; may they speak to us, be gracious unto us and protect us. 5

May you sit down to our right side with bended knees (in reverence to sacrifice) and accept our offerings with favour; May you not punish us for a sin, which through our human frailty, we might have committed towards you. 6

Seated in the proximity of the radiant flames of altar, may you bestow riches on the mortal devotee, who offers you a homage. May you, O elders, give wealth to your sons, the devotees; and may you grant us strengthening food. 7

May the Lord of cosmic order, a lover of prayers, on propitiation, partake at pleasure of the offerings, along with the kind-hearted (lovers of divine elixir), along with the possessors of great wealth and also along with them who convey oblations to the enlightened people, as well as to the elders. 8

ये तातृपुर्देवत्रा जेहमाना होत्राविदुः स्तोमतएसो अर्केः ।  
 आग्ने याहि सुविद्वेभिरवाङ् मृत्यैः कव्यैः पितृभिर्धर्मसद्भिः ॥९॥  
 ये सत्यासो हविरदो हविष्पा इन्द्रेण देवैः सरथे दधानाः ।  
 आग्ने याहि सहस्रं देववन्दैः परैः पूर्वैः पितृभिर्धर्मसद्भिः ॥१०॥

अग्निष्वात्ताः पितर एह गच्छतु सदाः सदः सदत सुप्रणीतयः ।  
 अत्ता हवींषि प्रयतानि बर्हिष्यथा रयि सर्ववीरं दधानत ॥११॥  
 त्वमग्न ईक्षितो जातवेदोऽवाहव्यानि सुरभीणि कृत्वी ।  
 प्रादाः पितृभ्यः स्वधया ते अक्षन्नाहि त्वं देव प्रयता हवींषि ॥१२॥  
 ये चेह पितरो ये च नेह यौश्च विषा यौ उ च न प्रविषा ।  
 त्वं वेत्स्य यति ते जातवेदः स्वधाभिर्व्यक्तं सुकृतं जुपस्य ॥१३॥  
 ये अग्निदग्धा ये अग्निदग्धा मध्ये दिवः स्वधया मादयन्ते ।  
 तेभिः स्वराळुसुनीतिमेतां यथावशं तन्व कल्पयस्य ॥१४॥

yé

tātrishūr devatrā jēhamānā hotrāvida stōmatashtāso arkāḥ |  
 āgne yāhi suvidātrebhir arvān satyāḥ kavyāḥ pitṛibhir  
 gharṁasādbbhiḥ || 9 || yé satyāso havirādo havishpā indreṇa  
 devāḥ sarātham dādhanāḥ | āgne yāhi sabāsraṁ devavan-  
 daḥ pāraiḥ pūrvaiḥ pitṛibhir gharṁasādbbhiḥ || 10 || 18 ||

āgnishvātāḥ pitara éhā gachata sādāḥ-sadāḥ sadata su-  
 prañīṭayāḥ | attā havīṁshi prāyatāni bārhiṣhy áthā rayīm  
 sāravīraṁ dadhātana || 11 || tvām agna īlītō jātavedō 'vāḍ  
 dhavyāni surabhīni kṛitvī | prādāḥ pitṛibhyaḥ svadhāyā té  
 akshann adhi tvām deva prāyatā havīṁshi || 12 || yé cebā  
 pitāro yé ca néhā yāns ca vidmā yān u ca ná pravidmā |  
 tvām vettha yāti té jātavedaḥ svadhābhir yajñāṁ sūkṛitam  
 juṣhasva || 13 || yé agnidagdā yé ānagnidagdha mādhye di-  
 vāḥ svadhāyā mādāyante | tébhiḥ svarāḥ āsunitim etām ya-  
 thāvagaṁ tanvām kalpayasva || 14 || 18 ||

Come, O fire divine, to our presence with these elders of mature experience, who are possessed of knowledge but still thirsty for a new light, who are skilled in sacred works and are the reciters of praise-hymns, are truth-speaking, are seers, ever-busy in benevolent services and who have attained their position among the enlightened men. 9

Come, O fire divine, with thousands of our elders, of old and new, ever busy in benevolent services, praisers of the divine powers, truthful, enjoyers of food and drink and who in hierarchy belong to the group of enlightened persons and are their leaders. 10

O elders with experience of fire — rituals, come to this solemnity. O glorious leaders, take your assigned seats and enjoy the duties and privileges assigned to you in this place of sacrifice; may you bless us that we get ample riches and brave sons. 11

O omnipresent fire divine, having made our oblations fragrant, you bear them off and present them to elders sitting near and far. May they partake of them with *Svadha* and may you also feed upon the offered oblations. 12

O omnipresent fire divine, you know all about those elders, who are present here, and who are absent (from this world); you know those whom we know and whom we do not know well. May you accept this oblation offered together with the *Svadha* (the left-over of the oblation; the sacred food kept apart for distribution). 13

May those who are skilled in performing fire rituals and those who are not be satisfied with *Svadha* in the enlightened world, and may you, O Supreme Lord, for their interests, provide them, at your pleasure, such a body that is endowed with the vital complex. 14

( १५ ) बौद्धां सङ्गम्

(१-१५) चतुर्गर्भस्यास्य सृष्टस्य पाप्मानो ह्यन्यः कृतिः । अविर्बता । (१-१६) ह्यपमदितस्यो  
जिह्व, (११-१५) एकाग्रप्रापिणसुखाश्चानुपु कन्दली ॥

॥२०॥ भैनममे वि दंढो माभि शोचो मास्य त्वचं चिक्षिपो मा शरीरम् ।  
यदा भृतं कृण्वो जातवेदोऽयमेतं प्र हिणुतात्पितृभ्यः ॥१॥  
भृतं यदा कस्ति जातवेदोऽयमेतं परि दत्तात्पितृभ्यः ।  
यदा गच्छात्यसुनीतिमेतामया देवानां वज्रनीमैवास्ति ॥२॥  
सयं वक्षुर्गच्छतु वार्तमात्मा यां च गच्छ पृथिवीं च धर्मेणा ।  
अपो वा गच्छ यदि तत्र ते ह्रितमोषधीषु प्रति तिष्ठा शरीरिः ॥३॥  
अजो भूगस्तपसा तं तपस्व तं ते तौचिस्तपतु तं ते अर्चिः ।  
यास्तै श्चिवास्तन्यो जातवेदस्तामिर्वहेनं सुकृतांस्तु लोकम् ॥४॥  
अव सज्ज पुनरभे पितृभ्यो यस्त आहुतं धरति स्वधाभिः ।  
आपुर्वस्तान उषं देतु शेषः सं गच्छतां तन्यां जातवेदः ॥५॥

यत्ते कृष्णः शकुन आनुतोद पिपीलः सुर्प उत वा श्वार्पदः ।  
अग्निष्टहि श्वार्पदगदं कृणोतु सोमश्च यो ब्राह्मणो आद्विवेश ॥६॥

16.

Matnam agne ví daho mábhi soḥo máśya tvácam ei-  
kshipo ná śáriram | yadá śritam kṛiṇávo jātavedó 'them  
enam prá hiṇutát pitṛibhyaḥ || 1 || śritam yadá kárasí jāta-  
vedó 'them enam pári dattat pitṛibhyaḥ | yadá gáchāty  
ásunītim etám áthā devánām vasaṇír bhavāti || 2 || sūryam  
cákshur gachatu vátam átmá dyām ca gacha pṛithivīm ca  
dhúrmanā | apó va gacha yádí tátra te hitám óshadhīshu  
práti tishṭhā śárirāih || 3 || ajó bhāgás tápasā tám tapasva  
tām te soḥis tapatu tám te areṣṭ | yás te śivás tanvò jā-  
tavedas tábhiḥ vahinaṃ sukṛitām u lokām || 4 || áva śrīja  
púnar agne pitṛibhyo yás ta áhutaḥ cirati svadhábbih |  
áyur vásāna ápa vetu śéshāḥ sám gachatām tanvò jātave-  
dah || 5 || २० ||

yāt te kṛishṇāḥ śakunā ātutōla pipilāḥ sarpā ntā vā  
 śvāpadaḥ | agniḥ tād viśvāḥ agadāṃ kṛiṇotu sōmaś ca yō  
 brāhmanān āvivīśa || 6 ||



O fire divine, O adorable Lord, Death consumes him not entirely; please do not further afflict him; let not his subtle body or its subtle skin be scattered. O omniscient Lord, according to the fruits of his actions, as they mature, send him on his way to new parents (to a new birth). 1

O omniscient fire divine, after death, as the fruits of his actions get matured, please place him in the charge of new parents. When he comes to this world of another life, he submits himself to the new sense organs — the new divinities. 2

Let the eye repair to the sun; the breath to the wind; may you go to heaven or come to this earth according to your merit; or go to the waters (as marine creatures), if it is in your interests. May you go and make your home (as insects) in plants, if it is so ordained to you. 3

O fire divine, let your radiant flame and your glowing splendour make the imperishable soul pure and bright, and with the auspicious body, which you provide to him, may you convey him to the region of the virtuous. 4

Again, O fire divine, send him, who has been offering prayers and oblations to you, to new parents; let him adopt a new life and let him function afresh with the help of a new body. 5

May the fire divine swallow all things; and may the divine herbs, known to experts, heal up the wounds, which the dark crow, the ant, the snake, or the wild beast has inflicted on his dead corpse. 6



अग्नेर्वमं परि गोभिर्व्ययस्व सं प्रोर्णुष्व पीवसा मेदसा च ।  
 नेत्वा धृष्णुर्हरसा जर्दपाणो दधृन्विधक्ष्यन्पर्यङ्क्षयानि ॥७॥  
 इममग्ने चमसे मा वि जिह्वरः प्रियो देवानामुत सोम्यानाम् ।  
 एष यश्चमसो देवपानुस्तस्मिन्देवा अमृता मादयन्ते ॥८॥  
 कव्यादमग्निं प्र हिणोमि दूरं यमराज्ञो गच्छतु रिप्रवाहः ।  
 इहेवायमितरो जातवेदा देवेभ्यो हव्यं वहतु प्रजानन् ॥९॥  
 यो अग्निः कव्यात्प्रविवेश वो गृहमिमं पश्यन्नितरं जातवेदसम् ।  
 तं हरामि पितृयज्ञाय देवं स घर्ममिन्वात्परमे सुधस्थे ॥१०॥

१११०

यो अग्निः कव्यवाहनः पितृन्यस्तदतावृधः ।  
 भेदुं हव्यानि वोचति देवेभ्यश्च पितृभ्य आ ॥११॥  
 उशन्तस्त्वा नि धीमद्युशन्तुः समिधीमहि ।  
 उशद्भुशत आ वह पितृन्हुविषे अत्तैवे ॥१२॥

agnēr vārma pāri gōbhīr vyayasva  
 sām prōṇushva pīvasā mēdasā ca | nēt tvā dhṛishṇūr hā-  
 rasā jārḥṛishāṇo dadhṛīg vidhīakshyān paryāṅkhāyāte || 7 ||  
 imām agne camasām mā vi jihvarah priyō devānām utā  
 somyānām | eshā yās camasō devapānas tāsmin devā amṛtā  
 mādayante || 8 ||  
 kravyaādani agnīm prā hiṇomi dūrām ya-  
 mārājño gachatu ripravāhah | ihaivāyām itaro jātāvedā de-  
 vēbhyo bavyām vahatu prajānān || 9 ||  
 yō agnīḥ kravyaāt  
 pravivēsa vo grīhām imām pāsyanu itaram jātāvedasam |  
 tān harāmi pitṛiyajñāya devān sā gharmām invāt paṇamē  
 sadhāsthe || 10 || ॥

yō agnīḥ kravyaavābanah pitṛīp yākshad ritavṛīdhah |  
 prēd u bavyāni vocati devēbhyaḥ ca pitṛībhyā ā || 11 ||  
 uśāntas tvā nī dhīmabhy uśāntah sām idhīmahi | uśānn uśatā  
 ā vaha pitṛīn baviśhe āttave || 12 ||

When the body is being entirely consumed (on the funeral pyre) with the flames brightened by butter, another body with new fat and new marrow is being provided (to the departed soul in a fresh womb). May not this bold fire, exulted in his fierce heat, and full of pride, embrace and consume your new body to ashes (which is being given to you elsewhere). 7

O fire, may you not upset and spoil this new-born body (the ladle), which is a vehicle to carry one along the paths of enlightened ones, and also of elders eager to enjoy the elixir of life. This body is the one through which divinities (the sense organs) are offered oblations, and in this body — frame, the immortal divinities take delight. 8

I send the flesh — eating fire (fire of cremation) to a distance. May this consuming fire, remain under the control of our Lord of cosmic order; let this other omniscient fire divine, however, remain here to convey our oblations to Nature's bounties. 9

I know that this flesh — devouring fire, who has entered your dwelling, is different from the omniscient fire divine, and so I use the former one for purposes of cremation; let him accomplish his assigned work in the supreme assembly of destructive cosmic powers. 10

This flesh — devouring fire is the abider of eternal laws of destruction and thus is used for cremation purposes. The fire would declare itself which of the oblations would go to Nature's bounties and which to the destructive forces, i.e. which to burn the dead corpse. 11

Gladly we set you (O fire divine) at the altar and gladly we enkindle your flames. May you, desired by us, bring our longing revered elders here to accept our oblations. 12

ये त्वमे समदहस्तमु निर्वापया पुनः ।  
 क्रियाम्बत्र रोहतु पाकदुर्वा व्यस्कशा ॥१३॥  
 शीतिके शीतिकावति ह्लादिके ह्लादिकावति ।  
 मण्डुक्या सु सं गम इमं स्वमि हर्षय ॥१४॥

yaṁ tvām agne sanā-  
 dabas tām u nīr vāpayā pūnaḥ | kiyāmbv ātra rohatu pā-  
 kadūrvā vyāḥkaśā || 13 || śīṭike śītikāvati hṛādike hṛādika-  
 vati | maṇḍūkyā sū saṁ gama imāṁ sv āgñīm harṣaya  
 || 14 || ॥

Prathamō 'nuvakaḥ.

[ अथ द्वितीयोऽनुवाकः । ]

( १७ ) समदश्च शतम्

(१-१७) पञ्चसर्वस्वात् सप्तस्य यागायनो देवता कृतिः । (१-२) प्रथमाद्वितीयोऽनुवाकः

सप्तस्य (१-१) कृतीकविपत्तन्त्रं पूज, (७-१) समदश्चिद्वत्स्य सप्तस्य, (१०, १७)

सप्तमीपञ्चस्योत्तरः, (११-१३) पञ्चस्योत्तरस्य च अथ सोमो वा देवताः ।

(१-१२) अथकविपत्तन्त्रं भिन्ना, (१३) अथोत्तरस्य अथपञ्चस्योत्तरस्य वा,

(१७) पञ्चस्योत्तरस्य अथपञ्चस्योत्तरस्य वा ।

४२११

त्वष्टा दुहिते वदतु कृणोतीतीदं विश्वं सुर्वनं समेति ।  
 यमस्य माता पर्युह्यमाना महो जाया विवस्वतो ननाश ॥१॥  
 अपागूहन्नमृतां मर्त्येभ्यः कृत्वा सर्वर्णामददुर्विवस्वते ।  
 उताभिनावभरक्षत्तदासीदजहाव ह्य मिथुना सत्प्यूः ॥२॥  
 पूषा त्वेतर्भ्यावयत् प्र विद्वाननष्टपशुसुर्वनस्य गोपाः ।  
 स त्वेतर्भ्यः परि ददत्पितृभ्योऽमिदेभ्यः सुविदुत्रियेभ्यः ॥३॥

17.

Tvāśṭhā dubitré vahatūṁ kṛṇotītidāṁ viśvam bhūva-  
 nam sām eti | yamāsya mātā paryuhyāmanā mahó jāyā vi-  
 vavato nanāśa || 1 || āpāgūhann amṛtām mārtyebhyaḥ kṛtvī  
 sāvarṇām adadur vívasvate | utāśvínāv abharad yāt tát  
 áśud ājahād a dvā mithunā saranyūb || 2 || pūshā tvetāś cyā-  
 vayatn prā vidvān ānashṭapaśur bhūvanasya gopāb | sá,  
 tvaitēbhyaḥ pári dadat pitṛbhyo 'gnīr devēbhyaḥ suvida-  
 trīebhyaḥ || 3 ||

O fire divine, may you cool down and again refresh this spot which you have scorched and burnt. Let the water-lily and tender grass and leafy herbs grow there again. 13

O earth, may you cool again, and let cool herbs grow on you. May you become gladsome; may the gladsome plants (grow on you). May this place be thronged with female frogs and give joy to the fire divine. 14

## 17

The Supreme Architect (the sun) celebrates the marriage of his daughter dawn, and the whole world is invited to assemble. Now the dawn (in the next step) becomes the bride or life-companion of the sun, and then suddenly she disappears from the scene. 1

At first, the immortal dawn-in-flesh is concealed by Nature's bounties for the sake of mortals, and the sun is presented an exactly similar woman as bride. From the bride, the divine twins are born, and then dawn in flesh bears the twins. 2

May the discriminating Lord of nourishment, whose wisdom never decays, the protector of all beings, transfer you hence to a better life, and may the radiant Lord confer you to elders of maturity and may the adorable Lord give you to the enlightened ones. 3

आयुर्विभ्रायुः परिं पासति त्वा पुषा त्वा पातु प्रपथे पुरस्तात् ।  
 यत्रासने सुकृतो यत्र ते ययुस्तत्र त्वा देवः संविता दधातु ॥४॥  
 प्रपमा आद्या अनु वेदु सर्वाः सो अस्मौ अभयतमेन नेषत् ।  
 स्वस्तिदा आवृणुः सर्ववीरोऽप्रयुच्छन्पुर एतु प्रजानन् ॥५॥

ayur viśvāyuh pāri pasati tvā pūṣā tvā  
 patu prāpathe purastat | yātrāsate sukrīto yātra té yayūś  
 tātra tva devāḥ savitā dadhātū || 4 || pūṣhómā āsā ānu veda  
 sārvalā sō asmāu abhayatamēna nēṣat | svastidā āgbrīṇiḥ  
 sārva-vīrō 'prayuchan purā eta prajānān || 5 || 21 ||

१७४१ प्रपथे पृथामजनिष्ट पुषा प्रपथे दिवः प्रपथे पृथिव्याः ।  
 उभे अग्निं प्रियतमे सुधस्ये आ च परां च चरति प्रजानन् ॥६॥  
 सरस्वतीं देवयन्तो हवन्ते सरस्वतीमध्वरे तायमाने ।  
 सरस्वतीं सुकृतो अह्वयन्तु सरस्वती दाशुषे वार्यं दातु ॥७॥  
 सरस्वति या सरथं यषार्यं स्वधामिर्देवि पितृभिर्मदन्ती ।  
 आसद्यास्मिन्बर्हिषि मादयस्वानमीवा इष आ धेह्यसे ॥८॥  
 सरस्वती यां पितरो हवन्ते दक्षिणा यज्ञमभिनक्षमाणाः ।  
 सहस्यार्घमिहो अत्र भागं रायस्पोषं यजमानेषु धेहि ॥९॥  
 आपो अस्मान्मातरः शुन्धयन्तु घृतेन नो घृतप्वः पुनन्तु ।  
 विश्वं हि रिपं प्रवहन्ति देवीरुदिदाभ्यः शुचिरा पुत एमि ॥१०॥

prāpathe patham ajanīṣṭa pūṣa prāpathe divāḥ prā-  
 pathe pṛthivyāḥ | ubhē abhi priyātame sadhāsthe ā ca parā  
 ca carati prajānān || 6 || sārvasvatīṁ devayānto havante sā-  
 rasvatīm adhvare tāyāmāne | sārvasvatīm sukrīto ahvayanta  
 sārvasvatī daśuṣhe vāryam dāt || 7 || sārvasvatī yā sarīṭham  
 yayātha svadhābhir devī pitṛibhir mādanti | āsādyāsmīn  
 barhiṣhi mādayasvānamivā iṣha ā dhehy asmē || 8 || sārvas-  
 vātī yām pitāro havante dakṣhiṇā yajñām abhinakṣhamā-  
 ṇāḥ | sahasrargham iḥo ātra bhāgān rāyāś pōṣham yājanā-  
 nesha dhehi || 9 || āpo asmān mātaraḥ śundhayantu ghṛitēna  
 no ṛhṛitapvāḥ punantu | viśvam hi riprām pravāhanti de-  
 vīr ād id ābhyāḥ śucir ā putā emi || 10 || 24 ||

May the all-pervading Lord of living creatures protect you. May Lord of all-nourishing elements preserve you, and guide you along the excellent path (of righteousness). May the divine impeller place you where the virtuous people have already gone before. 4

Lord of nourishing elements, endowed with the radiance, possessor of all energies, and ever-vigilant, knows all the regions and directions, severally. May He conduct us on the path that is free from peril. 5

The Lord of nourishing elements is cognizant of the best paths. He knows the best path that leads to heaven, and the best path that brings us back to the earth. He travels forward and backward over both the worlds, knowing all the stations which are dear to everyone of us. 6

The true seekers of divine knowledge invoke the goddess of speech. They worship the goddess of speech at the sacred altar. The virtuous people pray to the goddess of speech. May the divine goddess of speech bestow blessings upon the dedicated devotees. 7

This divine goddess of speech moves in the same cosmic chariot with our elders; and along with them, is delighted by sacred oblations. May she, enshrined in our hearts, be joyful and grant us wholesome, healthy and strengthening food. 8

May this goddess of divine speech, whom the illustrious forefathers have been invoking, come right forward to our solemn service. May she bestow upon the worshippers at the sacred place a portion of food and wealth, adored by thousands. 9

May the motherly waters purify us bright and shining. May the cleansers cleanse us with holy waters. May the divine waters bear away all defilements. Verily, I rise up entirely purified and brightened through them. 10

- ११०॥ द्रप्सश्चस्कन्द प्रथमौ अनु युविमं च योनिमनु यश्च पूर्वः ।  
 समानं योनिमनु संचरन्तं द्रप्सं जुहोम्यनु सप्त होत्राः ॥११॥  
 यस्ते द्रप्सः स्कन्देति यस्ते अंशुर्बाहुच्युतो धिपणाया उपस्थात् ।  
 अधुर्योवा परि वा यः पवित्रात्ते ते जुहोमि मनसा वर्षदुतम् ॥१२॥  
 यस्ते द्रप्सः स्वसो यस्ते अंशुरवश्च यः परः सुखा ।  
 अयं देवो बृहस्पतिः सं ते सिञ्चतु रार्धसे ॥१३॥  
 पर्यस्वतीरोषधयः पर्यस्वन्मामकं वचः ।  
 अपां पर्यस्वदित्ययस्तेन मा सह जुन्धत ॥१४॥

drapsāṃ caskanda prathamau ānu dyóm incām ca yónim  
 ānu yās ca pūrvah | samānam yónim ānu samcārantam  
 drapsām juhomy ānu sapta hōtrāḥ || 11 || yās te drapsā  
 skāndati yās te aṅśūr bahūcyuto dhishāṇāyā upasthāt |  
 adhvaryōr vā pāri vā yāḥ pavitrāt tāṃ te juhomi mānasā  
 vāśatḥkṛitam || 12 || yās te drapsā skannó yās te aṅśūr  
 avāṣ ca yāḥ parāḥ sruçā | ayām devō bṛhaspātīḥ sām tāṃ  
 siñcatu rāḍbase || 13 || pāyasvatir ōśadhayaḥ pāyasvan mā-  
 makām vācāḥ | apāṃ pāyasvad it pāyas tēna mā sabā  
 sundbata || 14 || 25 ||

( १८ ) अष्टमं सूक्तम्

(१-१५) अनुश्रवणाय नृनाम् यथापनः संकुप्य शक्तिः । (१-५) ययमिति चतुर्केषां  
 द्रप्सुः, (६-१०) ययमया यानाः, (११) ययमन्वयाः, (१२-१३) समन्वयवित्तानां विस्तारः,  
 (१४) अनुश्रवणाय विस्तारः प्रजापतिना देवताः । (१-१०, १२) ययमिति चतुर्केषां  
 द्रप्सुः, (११) ययमन्वयाः ययमन्वयः, (१३) ययमन्वयाः  
 ययमन्वयाः, (१४) अनुश्रवणाय विस्तारः ।

- १२९॥ परं मृत्यो अनु परं हि पन्थां यस्ते स्व इतरो देवयानात् ।  
 चक्षुष्मते शृण्वते नै ब्रवीमि मा नैः प्रजां रीरिषो मोत वीरान् ॥१॥  
 मृत्योः पदं योपयन्तो यदेतं द्राघीय आयुः प्रतर् दधानाः ।  
 आप्यार्यमानाः प्रजया धनेन शुद्धाः पूता भवत यज्ञियसः ॥२॥

18.

Pāram mṛityo ānu pārehi pānthām yās te svā itaro de-  
 vayanāt | cākshushmate śṛiṇvatē te bravimi mā nah prajāṃ  
 rīriṣo mōtā virān || 1 || mṛityōḥ padām yopāyanto yād āta  
 drāghīya ānyḥ pratarām dādhanāḥ | āpyāyanānāḥ prajāyā  
 dhānena sunddhāḥ pūtā bhavata yajñiyasah | 2 ||

This divine elixir exists in the earthly and heavenly worlds — the visible world, and the other that exists prior to it. I offer that elixir flowing through the common region of cosmos. All the sacrifices of seven invokers offer this flowing elixir. 11

O Supreme Lord, this drop of divine elixir, which falls from the cosmic ladle, from the vicinity of the cosmic region, or from the cosmic sacrifices, or from the ultrapsychic cosmic filter; I offer it all to you with single mind, uttering the sacred syllable VASAT. 12

May our divine Lord of supreme intelligence sprinkle for our enrichment, this divine drop of elixir that escapes and falls from the cosmic ladle on this side or that. 13

The plants flourish through the essence of water; my prayer is effectual through this water; the essence of water is vigorous through water. May you cleanse me with the same. 14

## 18

O death, go hence and pursue your own path which is distinct from the path of gods or of enlightened persons. O death, who has eyes to see and ears to hear, I pray, you injure not our offsprings and our heroes. 1

O performers of sacred works, may you proceed forward, effacing the footsteps of death and prolonging your span of life. May you be diligent in your sacrificial works; may you enrich yourself with progeny and affluence and may be pure in mind and clean in body. 2



इमे जीवा वि मूर्तेरावेष्टन्नभूद्भद्रा देवहंनिर्नो अय ।  
 प्राज्ञो अगाम नृतये हसाय द्राघीय आयुः प्रतुरं दधानाः ॥३॥  
 इमं जीवेभ्यः परिधिं दधामि मेपां नु गादपरो अर्धमेतम् ।  
 शतं जीवन्तु शरदः पुरुचीरन्तर्मृत्युं दधतां पर्वतेन ॥४॥  
 यथाहान्यतुपूर्वं भवन्ति यथं क्रनवं क्रतुभिर्वन्ति साधु ।  
 यथा न पूर्वमपरो जहात्येवा धातुगंधूपि कल्पयेषाम् ॥५॥

१२.३१

आ रोहतायुर्जसं वृणाना अंतुपूर्वं यतमाना यन्ति ए ।  
 इह त्वष्टां सुजनिमा सजोषां दीर्घमायुः करति जीवसे वः ॥६॥  
 इमा नारीरविधुवाः सुपत्नीराज्ञेन सृषिषा सं विशन्तु ।  
 अनश्रवोऽनमीवाः सुरत्ना आ रोहन्तु जनयो वांतिमग्रे ॥७॥  
 उदीर्ध्व नार्यभि जीवलोकं गतासुमेनसुषं शेपु णहि ।  
 हस्तमाभस्य दिधिपोस्तवेदं पत्युर्जनित्वमभि सं वभूध ॥८॥

imé jīvā vi

mrítair āvavṛitrann ābhūd bhadrā devābhūtir no adyā |  
 prāñco agāma nṛtāye hāsāya drāghīya āyuh pratarāṇ dā-  
 dhānāh || 3 || imāṃ jīvēbhyah paridhīm dadhāmi māśham  
 nū gad āparo ārtham etām | satām jīvāntu śarādah parā-  
 cīr antār mṛityūṃ dadhatām pārvatena || 4 || yāthāhāny anna-  
 pūrvām bhāvanti yātha rītāva rītūbhir yānti sādhu | yāthā  
 nā pūrvam āparo jāhāty evā dhātār āyūnshi kalpayaiśham  
 || 5 || 25 ||

ā rohatāyur jarāsam vṛiṇānā annpūrvām yātanānā yāti  
 sbthā | ihā tvāśtā sujānimā sajōśhā dirghām āyuh karati  
 jīvāse vaḥ || 6 || imā nārīr avidhavaḥ supātnir āñjan  
 pīśbā sām viśantu | anashrāvo 'namīvāḥ surātnā ā  
 jānayo yōnim āgre || 7 || ūd irshva nāry abhī jīva  
 tāsum etām ūpa śesha ūhi | hastagrābhāsya didhishōs tā-  
 vedām pātyur janitvām ābhī sām babhūtha || 8 ||

May those, who are alive, think not of the departed and dead  
 may our invocations of the divine powers be successful today  
 Let us move forward to dancing and rejoicing as to have a longer  
 and better life. 3

Here I erect this rampart for the living creatures; let none of  
 these, none other than they, go across this limit May they  
 live hundred autumns, active and usefully engaged; may they  
 keep death far away from them, hidden behind the ridge 4

As days follow days in close succession, as seasons duly follow  
 seasons, as the latter does not abandon the former, so O great  
 ordainer, support the lives of these creatures. 5

May you attain long life and find old age delightful; striving one  
 behind the other, how many soever you may be. May the  
 noble creator, the constant companion, grant you long life in  
 this world. 6

Let these women, who are not widows, and have noble hus-  
 bands, adorn themselves with fragrant cosmetics, paints and  
 perfumes. Let women decorated with precious jewels be  
 without tears and free from sorrow; let them move first to their  
 homes. 7

Rise, O woman, rise; accept now as your caretaker (or a new  
 mate) some one among the living ones. The person with whom  
 you have been living all these days is now dead. May you  
 (through this mate) beget children for yourself and for your late  
 husband who took you by the hand, (or for this new mate, if he  
 so desires) and be happy and rejoicing. 8

धनुर्हस्तादादानो मृतस्यासे क्षत्राय वर्धते बलीय ।  
 अत्रैव त्वमिह वयं सुवीगं विश्वाः स्पृशे अभिमातीर्जयेम ॥९॥  
 उप सर्प मातरं भूमिमेतामुख्यचंसं पृथिवीं सुशेवाम् ।  
 ऊर्णम्रदा युवतिर्दक्षिणावत एषा त्वा पातु निर्रितेरुपस्थात् ॥१०॥

०१८ उच्छ्वस्व पृथिवि मा नि बोधयाः सृपायनासै भव सूपवञ्चना ।  
 माता पुत्रं यथा सिचाभ्येनं भूम ऊर्णहि ॥११॥  
 उच्छ्वसमाना पृथिवी तु तिष्ठतु सहस्रं मित उप हि श्रयन्ताम् ।  
 ते गृहासौ घृतश्रुतौ भवन्तु विश्वाहासै शरणाः सन्त्वत्र ॥१२॥  
 उत्तै स्तस्मामि पृथिवीं त्वत्परीमं लोगं निदधन्मो अहं रिपम् ।  
 एतां स्यूणां पितरौ धारयन्तु तेऽत्रा यमः सादना ते मिनेतु ॥१३॥  
 प्रतीचीने मामहनीष्याः पूर्णमिवा दधुः ।  
 प्रतीचीं जग्रभा वाचमश्च रक्षनया यथा ॥१४॥

॥ इति एतन्नाष्टके पष्ठोऽध्यायः ॥

[ गङ्गाधरायै पत्नीः २८, लुक्कामि १३, प्राक् १५१ ]

dhannur

bāstād ādādāno nṛitāsyaśme kṣhatrāya vārcase bālāya |  
 ātraivā tvāṁ ihā vayāṁ suvīrā viśvā spr̥śho abbimātir  
 jayema || 9 || ūpa sarpa mātaram bhūmim etām uruvyāca-  
 sam prithivīm suśvām | ūṇamradā yuvatīr dākṣhiṇāvata  
 eshā tvā pātu nīrriter upāsthāt || 10 || 27 ||

ūc chvanasva prithivī mā nī bād bathāḥ sūpāyanāsmal  
 bhava sūpavañcanā | mātā putrām yāthā sicābhy enam  
 bhūma ūṇubhi || 11 || nechvanamānā prithivī sū tiṣṭhatu  
 sahasram mīta ūpa hi śriyantām | tē grihāso ghrītaścūto  
 bhavantu viśvāhāsmāi śaraṇāḥ santv ātra || 12 || ūt te stabh-  
 nāmi prithivīm tvāt pārīmāṇ logāṁ nidādbau mō ahām  
 riṣham | etām sthūṇām pītaro dhārayantu tē 'trā yamāḥ sā-  
 danā te minotu || 13 || praticīne mām āhanīśtivāḥ parṇām  
 ivā dadubhi | praticīm jagrabhū vācam āsvam rasanāyā  
 yathā || 14 || 28 ||

Shashtho 'dhyayah.

Taking his bow from the hand of the hero and dead, take courage for the sake of vigour, energy and strength. You have to be here, we are here, all blessed with brave sons. We shall overcome all the enemies that are fighting against us. 9

May you proceed to the wide-spread, very kind and gracious mother earth. She is ever virgin and soft as wool. May she protect you, the liberal worshipper, from the clutches of death. 10

O earth, rise up above him (the soldier dead in battle); oppress him not; be attentive and gentle to him; cover him up, O earth, as a mother covers her child with the skirt of her garment. 11

May the earth heaped over him lie light. May thousands of particles of dust envelop him. May the earth trickle butter on his home, which may for long be a comfortable asylum to him in this world. 12

I heap up the earth around (the ashes of the dead body), I place this clod of earth on the pot of ashes. I mean no injury to you. May the solar rays sustain this monument, let the ordainer make this earth an abiding place for your memory. 13

At the decline of the day, they place in monument the feathers of an arrow. I restrain and hold my declining voice as a horse is restrained with the rein. 14

## अथ सप्तमोऽध्यायः ॥

( १०. ) एकोनविंशं मूलम्

१. ८) महर्षिणास्य वृत्तस्य षाष्ठाश्विनो मयितो वासुपिर्भुगुर्वा भार्गवः ऋषयो वा ऋषिः १. २-८।  
 षष्ठमर्षः पूर्वाश्विन्य द्वितीयादित्यज्ञानाश्विनो गान्धो वा, (१) षष्ठमाश्व्य उत्तराश्विन्य काशीश्विनो देवता।  
 (१-१०, ७-८) षष्ठमाश्विन्यर्षो सप्तम्यहम्योऽध्वजुर् ॥ (१) षष्ठ्याश्च गावमी उन्दसी ॥

१११

नि वर्तध्वं मानुं गात्रास्मान्सिषक्त रेवतीः ।  
 अमीषोमा पुनर्वसू अस्मे धारयतं रयिम् ॥१॥  
 पुनरेना नि वर्तय पुनरेना न्या कुरु ।  
 इन्द्र एणा नि यच्छत्वभिरेना उपाजतु ॥२॥  
 पुनरेता नि वर्तन्तामस्मिन्पुष्यन्तु गोपतौ ।  
 इहेवामे नि धारयेद्द तिष्ठतु या रयिः ॥३॥  
 यज्ञियानं न्ययनं संज्ञानं यत्परायणम् ।  
 आवर्तनं निवर्तनं यो गोपा अपि तं हुवे ॥४॥  
 य उदानद् व्ययनं य उदानद् परायणम् ।  
 आवर्तनं निवर्तनमपि गोपा नि वर्तताम् ॥५॥  
 आ निवर्तु नि वर्तय पुनर्न इन्द्र गा देहि । जीवाभिर्भुजजामहे ॥६॥  
 परि वो विश्वतो दध ऊर्जा धृतेन पर्यसा ।  
 ये देवाः के च यज्ञियास्ते रय्या सं रजन्तु नः ॥७॥

११

Ní vartadhvam mānu gatasman sishakta revatīḥ | āgni-  
 shomā punarvasū asme dhārayataṁ rayim || 1 || pūnar enā  
 nī vartaya pūnar enā ny ā kuru | indra enā nī yachatv  
 agnir ena upājatu || 2 || pūnar etā nī vartantām asmin push-  
 yantu gopatan | ihaitvāgne nī dhārayehā tishṭhatu yā ra-  
 yiḥ || 3 || yān niyānam nyāyanam sañjñānam yāt parāya-  
 nam | avārtanam nivārtanam yō gopā āpi tāṁ huve || 4 ||  
 yā udānaḍ vyāyanam yā udānaḍ parāyanam | avārtanam ni-  
 vārtanam āpi gopā nī vartatām || 5 || ā nivarta nī vartaya  
 pūnar. na indra gā dehi | jivābhir bhujajamabhai || 6 || pari  
 vo viśvāto dadha ūrjā ghrītēna pāyasā | yē devāḥ kē ca  
 yajñīyās té rayyā sām srijantu naḥ || 7 ||

(O sense organs), come back, do not wander hither and thither, sprinkle us (with your joy). O Lord of energy and bliss, you who clothe (your worshippers) again and again, bestow us with riches. 1

Bring them (the wandering sense organs) back again, render them obedient to us, may the Lord of enlightenment, restore them; may the Lord of energy make them accessible and useful. 2

Let them (the sense organs) return to us again and be fostered under their protector; may you, the Lord of energy, keep them here and let the wealth we have remain here with us. 3

I invoke the place of their going, of their coming, of their departure, and of their returning and I invoke him who is their keeper. 4

May the mind, the keeper of the senses, come back, who finds them when lost; who restores them when astray; who gets hold of them when wandering and returning home. 5

O mind, may you come back, and bring back the sense organs to us, may you restore our senses to us. May we rejoice in our sense organs coming again under our control. 6

O Nature's bounties, present everywhere, I offer you prayers, love and devotion; may all these cosmic powers, worthy of adoration, reward us with riches. 7

आ निवर्तन वर्तय नि निवर्तन वर्तय ।

भूम्याम्वर्तयः प्रदिशुस्तव्य एना नि वर्तय ॥८॥

ā nivartana var-

taya nī nivartana vartaya | bhūmyāṃ vartayaḥ pradiśaḥ tā-  
bhya enā nī vartaya || 8 || 1 ||

( २० ) वितं सूक्तम्

(१-१०) दशर्षेत्वात् सप्तर्ष्यैश्च यागायतयो वा विमदः वातुषो षड्भिरा कफि । अग्निर्वेत्ता ।

(१) ययमर्ष एकपदा विपद्, (२) क्षितीयाया मनुषुष, (३-८) क्षीयादियुषश्चतस्र माययो,

(९) मय्या विपद्, (१०) दशम्याय विपद् कर्वाति ।

१०० भद्रं नो अपि वातय मनः ॥१॥

अग्निर्मिळे भुजां यविष्ठं ज्ञासा मित्रं दुर्धरीतुष ।

यस्य धर्मन्स्वरेनीः सपर्यन्ति मातुरुषः ॥२॥

यमासा कूपनीळं मासाकेतुं वर्धयन्ति । भ्राजते श्रेणिदन् ॥३॥

अर्यो विशां गातुरेति प्र यदानं दिवो अन्तान् । कविरभ्रं दीर्घानः ॥४॥

जुषद्भ्या मातुषत्योर्ध्वस्तस्यावृम्वा युज्ञे । मिन्वन्सप्त पुर एति ॥५॥

स हि जेमो हविर्विज्ञः श्रुष्टीदस्य गातुरेति । अग्निं देवा वाशीमन्तम् ॥६॥

१०१ यज्ञासाहं बुवं हवेऽग्निं पूर्वस्य शेवस्य । अग्नेः सनुमायुमाहुः ॥७॥

नरो ये के चासादा विश्वेते वाम आ स्युः । अग्निं हविषा वर्धन्तः ॥८॥

20.

Bhadrām no āpi vātaya mānaḥ || 1 || agnīm ilc bhujām  
yāvisṭham jñasā mitrām dhṛdhāritum | yājaya dhāman svā-  
rṇiḥ saparyānti mātūr údhaḥ || 2 || yām āsā kṛipānilām bhā-  
sāketum vardhāyanti | bhrājate śreṇidan || 3 || aryō viśaṇi  
gātūr eti prā yād ānaḥ divo āntān | kavīr abhram dīdyā-  
naḥ || 4 || juṣādh dhavyā mānuṣasyordhvān tasthāv ṛṣhivū  
yajāḥ | minvān sādna purā eti || 5 || sá hí kshémav havīr  
yajnāḥ śruṣṭīd asya gātūr eti | agnīm devā vāśimantam  
|| 6 || • ||

yajñāsāham dūva jalc 'gnīm pūrvasya śévasya | ādreh  
sānūm āyūm ānḥ || 7 || nāro yé ké cāmād ā viśvót té  
vāmā ā syuh | agnīm havīṣhā vārdhantḥ || 8 ||

(O protector), lead them (the senses) home, restore them to us, and bring them back to home. There are four quarters of the earth; from these bring back to us our kine, our senses. 8

## 20

O fire divine, may you inspire our mind towards beneficial works. 1

I glorify the fire divine, most youthful among Nature's bounties, friendly in counsel, difficult to resist; under whose guidance our oblations reach celestial region, as if, (call) to the udder of the mother cow. 2

He, whom the worshippers magnify with their hymns, who is bannered with flames, and who is the sustainer of pious works, shines fulfilling all their aspirations. 3

He is the lord of the people and vigorous. When he moves, he penetrates through the ends of the sky. He is the poet-sage, giving splendour to the firmament. 4

Accepting the oblations of the worshipper at the sacred ceremony, he blazes up with mighty flames, and proceeds forward enveloping the altar. 5

Verily, he is the granter of happiness, acceptor of oblations and adorable; rapidly comes his furtherance; Nature's bounties approach this divine, glorified by sacred hymns. 6

I seek to invoke the fire divine, who is the bearer of oblations. They call him offspring of clouds, and source of supreme bliss. 7

May all the men, who glorify the fire divine with sacrificial gifts and who belong to us, be blessed to gain all that is desirable. 8



कृष्णः श्वेतोऽरुणो यामो अस्य ब्रध्न ऋज उत शोणो यशस्वान् ।

हिरण्यरूपं जनिता जजान् ॥९॥

एवा ते अग्ने विमदो मनीषामूर्जो नपादमृतेभिः सजोषाः ।

गिर आ वक्षस्सुमतीरियान् इषमूर्जं सुक्षितिं विश्वमाभाः ॥१०॥

krishnāḥ

svetō 'rushō yāmo asya bradhna rjira uta śōṇo yāśasvān |

hīraṇyārūpaṁ jānitā jajāna || 9 || evā te agne vimadō ma-

nīśhām ūrjo napaḍ amṛitebhiḥ sajōśhāḥ | gīra ā vakshat sa-

matīr iyānā śham ūrjāṁ sukshtīm vīśvāṁ ābhāḥ || 10 || ॥

( २१ ) एकविंशो मूलः

( १-८ ) महर्षेऽस्यास्य सुकृत्स्नैर्ब्रध्नः प्राजापत्यो वा विमदः पातुषो वसुहृदा क्रयिः । अग्निर्देवता । आस्तारण्यहिरण्यम् ।

२१ आग्निं न स्ववृक्तिभिर्होतारं त्वा वृणीमहे ।

यज्ञाय स्तीर्णवर्हिषि वि वो मदे शीरं पावकशोचिषं विवक्षसे ॥१॥

त्वाम् ते स्वाभुवः शुम्भन्त्यधराधसः ।

वेति त्वामुपसेचनी वि वो मद ऋजीतिरम् आहुतिर्विवक्षसे ॥२॥

त्वे धर्माण आसते जुह्वभिः सिञ्चतीरिव ।

कृष्णा रूपाण्यर्जुना वि वो मदे विश्वा अधि त्रियो धिये विवक्षसे ॥३॥

यमग्ने मन्यसे रयि सहासावन्नमर्त्य ।

तमा नो वाजसातये वि वो मदे यज्ञेषु चित्रा भद्रा विवक्षसे ॥४॥

अभिर्जातो अथर्वणा विदद्विधांनि काव्या ।

भुवद्भुतो विवस्वतो वि वो मदे त्रियो यमस्य काम्यो विवक्षसे ॥५॥

21.

Āgnīm nā svāvṛiktibhir hōtāraṁ tvā vṛiṇīmahe | yajñāya  
stīṇavarhiṣe vi vo māde śīraṁ pavakāśocisham viva-  
kshase || 1 || tvām u té svabhūvaḥ śumbhānty āśvarādha-  
śāḥ | vēti tvām apasérani ví vo māda rjítir agna áhutir  
vivakshase || 2 || tvé dharmāṇa asate juhūbhiḥ siñcatīr iva |  
krishnā rūpāṇy ārjunā vi vo māde vīśvā ādhi śrīyo dbiṣhe  
vivakshase || 3 || yām agne mānyase rayīm śāhasāvann  
amartya | tām ā no vājasātaye ví vo māde yajñēśhu citrāṁ  
ā bhara vīvakshase || 4 || agnir jatō átharvaṇā vidád vīśvāni  
kāvyā | bhūvad bhūto vivāsvato ví vo māde priyó yamāsya  
kamyo vīvakshase || 5 || ॥

The supreme Lord has created the rays (of the flame) black, white, red, majestic and straight-going, crimson, glorious, and with hues of gold. 9

The humble devotee recites sacred and immortal hymns to glorify the fire divine, the source of undecaying energy. May you, with gracious mind, bestow upon us food, strength, wisdom, and excellent dwellings. 10

## 21

O fire divine, we invoke you with our prayful hymns at this pure sacred place of worship, fully furnished for accomplishing benevolent works and for spiritual delight; you are the underlying basis, pure and brightly shining. Verily, you are great. 1

Self-radiant, opulent in vigour, worshippers glorify you. The oblations poured out over you proceed in a straight course, O fire divine, for your own exhilaration. Verily, you are great. 2

The institutors of the ceremony worship you with their ladles that overflow. You assume and sustain exceedingly black — and white — gleaming colours for your own exhilaration. Verily, you are great. 3

O powerful and immortal fire divine, may you give us precious wealth which you deem best for our sustenance, in our various benevolent works. Verily, you are great. 4

Generated by the law-abiding pious devotees, the fire divine, is cognizant of all praises. He being the messenger of the radiant sun, becomes dear to the ordainer of the universe for exhilaration of all. Verily, you are great. 5

ॐ त्वां यज्ञेष्वीक्षतेऽग्ने प्रयत्स्यध्वरे ।  
 त्वं वसूनि काम्या वि वो मदे विश्वा दधासि दाक्ष्यसे विवक्षसे ॥६॥  
 त्वां यज्ञेष्वृत्विजं चारुमग्ने नि वेदिरे ।  
 घृतप्रतीकं मनुषो वि वो मदे शुक्रं चेतिष्ठमुक्षमिविवक्षसे ॥७॥  
 अग्ने शुकेण शोचिवोरु प्रथयसे बृहत् ।  
 अभिकन्दन्वृषायसे वि वो मदे गर्भं दधासि जामिषु विवक्षसे ॥८॥

tvām yajñéshv īlaté 'gne prayaty ādhvaré | tvām vāsūni  
 kāmīya ví vo mādé víśva dadhāsi daśyāśhe vívakshase || 6 ||  
 tvām yajñéshv rítvījanī cārum āgne ní shedire | ghṛitāpra-  
 tikam mānuṣho ví vo mādé śukráṁ cétishṭham akshābhīr  
 vívakshase || 7 || āgne śukrēṇa śocishorū prathayase bṛhāt |  
 abhikrāndan vṛishayase ví vo mādé gārbhaṁ dadhāsi ja-  
 miṣhu vívakshase || 8 || ॥

( २२ ) इति च पृथक्

(१-१५) यज्ञदशार्थस्यास्य सूक्तस्येन्द्रः क्षत्रात्मनो वा विषदे, दाक्ष्यको वसुहृदा क्रयिः ।  
 इन्द्रो देवता । (१-४, ९, ८, १०-१५) अथमादिभक्तुर्गर्वा पृथपहन्वोर्दशम्यादि-  
 यज्ञानाञ्च पुस्ततपुस्तती, (१५, ७, ९) यज्ञमीक्षतेऽग्नेनमीनामनुहुः ।  
 (१५) यज्ञवत्स्याश्च विष्णुः पृथ्वीति ॥

॥२२॥

कुहं श्रुत इन्द्रः कस्मिन्नय जने मित्रो न श्रूयते ।  
 ऋषीणां वा यः क्षये शुहां वा चक्रेपि गिरा ॥१॥  
 इह श्रुत इन्द्रो अस्मे अय स्तवे वज्र्यूर्वाधमः ।  
 मित्रो न यो जनेष्व्या यज्ञाश्चक्रे अस्माम्ना ॥२॥  
 महो यस्पतिः शर्वसो अस्माम्ना महो नृमणस्य तनुजिः ।  
 भर्ता वज्रस्य धृष्णोः पिता पुत्रमिव प्रियम् ॥३॥

22.

Kūha śrutā īndrah kasmīna adyā jāne mitrō nā śru-  
 yate | rīṣīṇāṁ va yāḥ kṣāye śūhā va cākṛeṣhe girā || 1 ||  
 ihā śrutā īndro asmō adyā stāve vajry rīcishamaḥ | mitrō  
 nā yō jāneśhv ā yāṇaḥ cakre āsāmny ā || 2 || mahō yān pā-  
 tiḥ śarvaso āsāmny ā mahō nṛimṇāsya tanujīḥ | bhartā vājra-  
 sya dhṛishṇōḥ pitā putrām iva priyam || 3 ||

O fire divine, they (the pious devotees) glorify you, at the place of sacred worship, when the solemnity is being celebrated; you grant all coveted riches in your exhilaration, to the offerer of oblation. Verily, you are great. 6

O fire divine, men establish you as ministrant priest at the place of sacred worship for exhilaration; you are graceful, with your face shining bright with butter and with your observant eye. Verily, you are great. 7

O fire divine, your glory spreads far and wide by your radiant lustre; in your exhilaration, you pour rain water and impregnate herbs and plants. Verily, you are great. 8

## 22

Today, in what place the lord of resplendence is renowned? In what nation is He famed like a friendly Lord? Who is the one, who is glorified through chants in secret or at the homes of the pious sages? 1

Even here that resplended Lord is renowned; today the wielder of punitive justice, the one deserving of admiration is praised by us. He is the one who like a friend bestows upon men unparalleled fame. 2

He is the one who is the Lord of great strength, and unequalled. The distributor of great wealth, the cherisher of the dreadful thunderbolt of justice, as a father bears his darling son. 3

युजानो अश्वा वातस्य धुनी देवो देवस्य वज्रिवः ।  
 त्वन्ता पथा विरुक्मन्ता सृजानः स्तोप्यध्वनः ॥४॥  
 त्वं त्या चिद्धानस्याश्वागां ऋन्ना त्मना वहध्वै ।  
 ययौर्देवो न मर्त्यो यन्ता नकिर्विदाय्यः ॥५॥

अध् गमन्तोऽनां पृच्छते वां कदर्था न आ गृहम् ।  
 आ जग्मधुः पराकादिवश्च गमश्च मर्त्यम् ॥६॥  
 आ न इन्द्र पृक्षसेऽस्माकं ब्रह्मोर्ध्वतम् ।  
 नत्वा याचामहेऽवः शुष्णं यदहमनुषम् ॥७॥  
 अकर्मा दस्युरभि नो अमन्तुरन्यवतो अमानुषः ।  
 त्वं तस्यामिब्रह्मन्धर्दुस्तस्य दम्भय ॥८॥  
 त्वं न इन्द्र शूर शूरैस्त त्वोतासो बर्हणा ।  
 पुरुत्रा ते वि पुर्तयो नवन्त शोणयो यथा ॥९॥  
 त्वं तान्ब्रह्मत्ये चोदयो नृन्कार्षाणे शूर वज्रिवः ।  
 गुहा यदी कवीनां विद्वां नभ्रवगवसाम् ॥१०॥

yujanā āśva

vatasya dhūm devō devāsya vajrivah | syānta pathā viruk-  
 mata srijanā stoshy ādhvanah || 4 || tvāṃ tyā cid vātasyā-  
 svāgā rjirā tmānā vāhadhyai | yāyor devō nā mārtyo yantā  
 nākir vidāyyah || 5 || ॥

ādha gmantōṣānā prichate vāṃ kādarthā na ā grīhām |  
 ā jagmatbuh parākād divas ca gmaś ca mārtyam || 6 || ā  
 na indra priksase 'smākam brāhmōdyatam | tāt tvā yācā-  
 mahē 'vah śūshṇaiḥ yād dhāan āmānusham || 7 || akarmā  
 dāsuyur abhī no amantūr anyāvrate āmānushah | tvāṃ tā-  
 syāmītrahan vādhar dāsūsyā dambhaya || 8 || tvāṃ na indra  
 śūra śūrain utā tvōtāso barhāṇā | purutrā te vi pūrtāyo  
 nāvanta kshoṇāyo yathā || 9 || tvāṃ tān vritrabātye codayo  
 nṛīn kārpanē śura vajrivah | gūhā yādī kavīnām viśāṇ  
 nākshatraśavasām || 10 || ॥

O divine possessor of adamantine will power, harnessing your two vital powers (incoming and outgoing), which are swifter than the divine wind, and gliding along the resplendent road and opening out the way, you are glorified by us. 4

To these two powers of the vitality, you yourself come straight to draw them to you; no other divine power or mortal is able to comprehend their capacity and know how to restrain them. 5

When you approach, men of this world of action ask you: "why have you come to our dwelling place, to a mortal man, from a distant realm of heaven and earth?" 6

O resplendent Lord, our holy prayer is offered up to you for acceptance; we solicit of you that protection and strength by which you have been destroying the cruel inhuman evil forces. 7

Around us is the infidel, the evil, the destroyer of pious works, who is void of sense, has no love for our religious ceremonies and is inhuman. He obeys no human laws. O dispeller of evils, may you overcome and destroy him. 8

O brave Lord of resplendence, may you associated with divine powers defend us, and protected by you may we overcome our foes. May your blessings reach many devotees as men go to their destination. 9

O brave Lord of resplendence, possessor of adamantine will power, you urge these powerful vital principles to destroy the clouds of darkness in life's conflicts, as you control the mystical dark places of injuring evils. 10

मुखं ना तं इन्द्र वृनाप्रस आक्षणे शूर वज्रिवः ।  
 यद् शुष्णस्य दुग्धयो जातं विश्वं स्यावभिः ॥११॥  
 माकुक्ष्यगिन्द्र शूर वस्वीरुसे मूयन्नभिर्द्वयः ।  
 वयंवयं न आसां मुने स्याम वज्रिवः ॥१२॥  
 असे ना तं इन्द्र सन्तु सत्याहिंसन्तीरुस्पृशः ।  
 विद्याम यासां भुजो धेनुनां न वज्रिवः ॥१३॥  
 अहस्ता यदुपदी वर्धेत क्षाः शचीभिर्वैद्यानाम् ।  
 शुष्णं परि प्रदक्षिणिहिश्वायि नि शिश्रभः ॥१४॥  
 पिबापिबेदिन्द्र शूर सोमं मा र्षिष्यो वसवान् वसुः सन् ।  
 जुन त्रायस्व गृणतो मघोनां महश्च रायो रेवतस्कृधी नः ॥१५॥

makshú tá ta indra dānāpnasa āksbhāṇé śūra vajrivaḥ |  
 yád dha śúshnasya dambhāyo jātām víśvam sayāvabhiḥ  
 || 11 || mákudhryāg indra śūra vāsvīr asmé bhūyann abhī-  
 shtayaḥ | vayām-vayam ta āsām sumné syāma vajrivaḥ  
 || 12 || asmé tá ta indra santu satyāhīnsantir upasprīṣaḥ |  
 vidyāma yāsām bhūjo dhenuṇām ná vajrivaḥ || 13 || ahastá  
 yád apádi vārdhata ksháh śácibhir vedyānām | śúshnam  
 pári pradakshiníd víśváyave ní śiṣnatlaḥ || 14 || píḇā-píḇéd  
 indra śūra sómam ná rishanyo vasavāna vāsuh sán | utá  
 trāyasva grīṇatú maghóno maháś ca rāyó revátas kṛidhi  
 naḥ || 15 || ॥

( २१ ) अयोविभं लुप्य

(१-७) तस्यैवमप्य लुप्यैवमः अयोविभो वा विभः, माकुक्षो वसुहस्तः कृषिः । इन्द्रो  
 देवता । (१, ७) यद्यमानाम्योकोविभुः, (२-४, ५) शिरीषादिद्वयं वसुहस्तः  
 कृषिः, (५) यद्यमानायावितारिणी उपदक्षि ।

यजामह इन्द्रं वज्रदक्षिणं हरीणां रथ्यं विभ्रतानाम् ।  
 प्र श्मभु दोधुवदुर्ध्वया मुहि सेनाभिर्दयमानो वि रायसा ॥१॥

23.

Yājāmaha indram vajradakshinam hāriṇām rathyāṇi ví-  
 vratānam | pra śmasru dódhvaḥ úrdhvāthā bhūd ví sēnā-  
 bhir dāyanāno ví rádhasā || 1 ||

O bounteous brave Lord of resplendence, holder of adamantine will power, your heroic actions are widely praised. When associated with vital principles, you promptly destroy the entire kingdom of evil forces of darkness in battle. 11

O brave Lord of resplendence, let not our manifold sacred works be deprived of your blessings; may we all continue to enjoy the rewards of your favour, O Lord of punitive justice. 12

O resplendent Lord of punitive justice, may these our innocent prayers reaching you prove fruitful, without causing injury to any one; consequently may we derive benefits from them (as a cowherd) from milch-kine. 13

The earth, which has neither hands nor feet, flourishes through the benevolent acts of divine powers, worthy of admiration. This becomes possible because you smite down the obstructive dark clouds circumambulating the earth on the right for the benefit of all creatures. 14

Drink, O brave Lord of resplendence, drink the immortal elixir; you are the possessor of opulence; protect them who praise you, who perform the sacred works and are liberal givers; please make us wealthy with abundant riches. 15

We propitiate the Lord of resplendence, the wise possessor of adamantine will power. He has ability to perform various actions by means of His energies. Shaking the trees of the earth with might and destroying the evil forces with his army equipped with vital powers, He mounts high showering riches. 1



हरी न्वस्य या वने विदे वस्विन्द्रो मधेर्मघवा वृत्रहा भुवत् ।  
 ऋभुर्वाजं ऋभुषाः पत्यते शवोऽवं क्ष्णोमि दासस्य नाम चित् ॥२॥  
 यदा वज्रं हिरण्यमिदया रथं हरी यमस्य वहतो वि सूरिभिः ।  
 आ तिष्ठति मघवा सनेश्रुत इन्द्रो वाजस्य दीर्घश्रवसस्पतिः ॥३॥  
 सो चित्रु वृष्टिर्युष्याद्वा स्वा सचो इन्द्रः शमश्रूणि हरितामि प्रुष्णते ।  
 अवं वेति मुभयं सुते मघूदिच्छनोति वातो यथा वनम् ॥४॥  
 यो वाचा विवाचो मूधवाचः पुरु सहस्रांश्चिवा जघान ।  
 तत्तदिदस्य पौंसं गृणीमसि पितेव यस्तर्विषो वावृधे शवः ॥५॥

स्तोमं त इन्द्र विमदा अजीजनन्नपूर्व्यं पुरुतमं सुदानवे ।  
 विद्या हस्य भोजनमिनस्य यदा पुशुं न गोपाः करामहे ॥६॥  
 मार्किनं एना सख्या वि यौष्ठस्तवं चेन्द्र विमदस्यं च ऋषेः ।  
 विद्या हि ते प्रमति देव जामिवदुसे ते सन्तु सख्या शिवानि ॥७॥

hári nv àsya yá váne vidé  
 vāsv índro maghaír maghāvā vṛitrahá bhuvat | ṛibhūr vāja  
 ṛibhuksháh patyate śavó 'va kshṇaumi dāsasya náma cit  
 || 2 || yadá vājraṃ hiraṇyama íd áthā ráthaṃ hári yám asya  
 vāhato ví sūrībhiḥ | á tiṣṭhati maghāvā śanaṣruta índro  
 vājasya dírghaśravasas pátiḥ || 3 || só cin nú vṛishtír yūthyā  
 svā śácāḥ índraḥ śmaśruṇi háritābhi prushṇute | áva veti  
 anksháyam suté madbhúd íd dhūnoti váto yáthā vānam || 4 ||  
 yó vácā vívāco mṛidhrāvācaḥ purú saháśrāśivā jaghána |  
 tát-tad íd asya pañśyam grīṇimasi pitéva yás távishīm  
 vāvṛidhé śávaḥ || 5 ||

stómaṃ ta indra vimadā ajijanan  
 āpūrvyam purutāmam sudānave | vidmā hy āsva bhójanam  
 ināsya yád á paśúm ná gopāḥ karāmahe || 6 || mákir na enā  
 sakhyā ví yaushus táva cendra vimadāsya ca ṛisheḥ | vidmā  
 hí te prámatim deva jānivād asmé te santu sakhyā śiváni  
 || 7 || २ ||

With His two mighty vital functions which bestow riches at the sacred places, the Lord of resplendence, rich in wealth and wisdom, destroys evil forces. The mighty Lord, with spiritual brilliance and physical strength, protects all the static world. May I through His influence overcome distress. 2

When the bounteous and ever-glorious Lord of resplendence, the possessor of long celebrated and widely renowned food, assumes His punitive power with His brilliant rays, He ascends the cosmic chariot, drawn by two vital energies (physical and spiritual). 1

As the rain bedews all, in the similar way the Lord of resplendence, accompanied by vital energetic powers, sprinkles the grass and trees with the green elixir. He reaches all sacred places of the creation and stirs as the breeze agitates the forest. 4

We praise His several deeds of valour, who with His thundering voice makes thousands of wicked men speechless and destroys countless evils; He like a father makes us stronger. 5

O resplendent Lord, 'we the humble devotees compose this unprecedented and most copious praise to obtain your blessings. We know how rich the rewards are that we gain from Him, the mighty one. We invoke Him as a herdsman calls his cattle. 6

Never may these friendships of yours and of the humble sages be diminished; O divine Lord, may your attachment be like that of a kith and kin ; may the friendship between us be beneficial. 7

( २४ ) षष्ठ्यां सूक्तम्

( १-१ ) षष्ठ्याम्य सूक्त्यैवः सावयत्तो वा विमदः, सावयत्तो वसुहो वापि । ( १-२ ) षष्ठ्याम्यस्यैवः,

( ४-५ ) द्वितीयस्याम्य सावित्री देवता । ( १-३ ) षष्ठ्याम्यस्यास्तारपद्भिः,

( ४-६ ) द्वितीयस्याम्य पशुपत् प्रवसी ॥

इन्द्र सोममिमं पिब मधुमन्तो यन्मुतम् ।  
 अस्मे रयि नि धारय वि वो मदे सहस्रिणं पुरुवसो विवक्षसे ॥१॥  
 त्वां यज्ञेमिरुवथैरुयं हुच्येमिरीमहे ।  
 शचीपते शचीनां वि वो मदे श्रेष्ठं नो धेहि वार्यं विवक्षसे ॥२॥  
 यन्पतिर्वायीणामसि रथस्य चोदित ।  
 इन्द्रे स्तोत्राणामविता वि वो मदे द्विषो नः पाह्यहंसो विवक्षसे ॥३॥  
 युवं शक्रा मायाविना समीची निरमन्यतम् ।  
 विमदेन यदीकृता नासत्या निरमन्यतम् ॥४॥  
 विश्वे देवा अकृपन्त समीच्योर्निष्पतन्त्योः ।  
 नासत्यावब्रुवन्देवाः पुनरा ब्रह्मादिनि ॥५॥  
 मधुमन्मे परार्यणं मधुमत्युनरार्यम् ।  
 ता नो देवा देवतया युवं मधुमतस्कृतम् ॥६॥

## 24.

Indra sōmam imāṃ piha mādbumantam camū sutām |  
 asmé rayiṃ ni dhāraya ví vo máde sabasrīṇam purūvaso  
 vívakshase || 1 || tvāṃ yajñébbhir ukthaír ūpa havyébbhir  
 imahe | śácipate śacinām ví vo máde śrēshṭham no dhehi  
 vāryam vívakshase || 2 || yás nátir vāryāṇām ási radhráya  
 coditá | Indra stotrīṇām avitá ví vo máde dvishó naḥ páhy  
 ánhaso vívakshase || 3 || yuvám śakrá māyāvínā samícf nīr  
 amanthatam | vimadéna yád ūitá nasatya nīrūmanthatam  
 || 4 || víśve devā akrīpanta samīcyór nishpátantyoḥ | ná-  
 satyav abruvan devāḥ pūnar ā vahatah ítí || 5 || mādbuman-  
 tō parāryaṇam mādhumat pūnar āyanam | tā no deva de-  
 vātaya yuvām mādhumatas kṛitam || 6 || 10 ||

O resplendent Lord, possessor of infinite wealth, may you accept our sweet melodies, expressed through our dedicated actions and bestow upon us thousand-fold riches in your exhilaration; you are verily great. 1

We solicit you with dedicated actions, with oblations, and prayers; O Lord of wealth and wisdom, may you grant us excellent and choicest wealth for our benefit through your exhilaration, you are verily great. 2

O resplendent Lord, you are the Lord of choicest wealth and inspirer of worshippers, the protector of the praisers. May you save us from our adversaries and guard us from sin; you are verily great. 3

O ever-true twin-divines, you are powerful and sagacious; glorified by the humble devotees and coordinate efforts, you churn out the fire. 4

All the divine powers praise you, when mutually associated. You cause the sparks to fly up; the divine powers say to these ever-true twin divines: "let the fire divine bring oblations to us again". 5

May my departure be sweet and may my coming back be sweet and pleasant; may you both through your divine powers enrich us with all sweetness. 6

( २५ ) पञ्चविंशं ब्रूतम्

( १११ ) गृहादन्तर्धान्यान् सृजन्त्येवम् अन्धशस्यो वा विमवः वातुको बहुददा क्रति ।  
सोमो देवता । आत्मापक्षिष्यम् ॥

२११॥ भद्रं नो अपि वातय मनो दक्षमुत क्रतुम् ।  
अथा ते सख्ये अन्धसो वि वो मदे रणगावो न यवसे विवक्षसे ॥१॥  
हृदिस्पृशस्त आसते विश्वेषु सोम धामसु ।  
अथा कामा इमे मम वि वो मदे वि तिष्ठन्ते वसुयवो विवक्षसे ॥२॥  
उत व्रतानि सोम ते प्राहं मिनामि पाक्या ।  
अथा पितेव सुनवे वि वो मदे मृदा नो अभि विद्वधाद्विषसे ॥३॥  
समु प्र यन्ति धीतयः सर्गसोऽवृता इव ।  
क्रतु नः सोम जीवसे वि वो मदे धारया चमसा इव विवक्षसे ॥४॥  
तव ह्ये सोम शक्तिभिर्निकामासो व्यृष्विरे ।  
शृत्सस्य धीरास्तवसो वि वो मदे व्रजं गोर्मन्तमभिनं विवक्षसे ॥५॥

२१२॥ पशुं नः सोम रक्षसि पुरुषा विष्टितं जगत् ।  
समाकृणोषि जीवसे वि वो मदे विश्वा संपश्यन्भुवना विवक्षसे ॥६॥

## 25.

Bhadrām no āpi vātaya māno dāksham utā krātum ।  
ādha to sakhyé āndhaso ví vo māde rāṇaṁ gāvo nā yāvase  
vīvakshase ॥ 1 ॥ hṛdisprīṣas ta asate viśveṣu soma dhā  
masu । ādhā kāmā ime māma ví vo māde ví tiṣṭhante va  
snyāvo vīvakshase ॥ 2 ॥ utā vratāni soma te prāhaṁ mi  
nāmi pākya । ādha pitēva sūnave ví vo māde mṛṇā no abhi  
eid vadhaś vīvakshase ॥ 3 ॥ sām u prā yanti dhātāyaḥ sār  
gaso 'vatān iva । krātum naḥ soma jīvase ví vo māde dha  
riyā camasān iva vīvakshase ॥ 4 ॥ tāva tyé soma śaktibhir  
nikāmaso vy ṛiṣvire । śṛtsasya dhīras tavāso ví vo māde  
vrajan gómantam aśvīnam vīvakshase ॥ 5 ॥ ॥

paśūm naḥ soma rakshasi puruṣā viśṭhitam jāgat ।  
samākṛiṇoṣi jīvase ví vo māde viśva sampāṣyan bhūvana  
vīvakshase ॥ 6 ॥

## 25

O blissful Lord grant us a pure mind, and give us energy and wisdom; let men take delight in your love, at your glad carouse, like cattle in fresh pasture; you are verily great. 1

O blissful Lord, we propitiate you and try to move your heart; we worship you in all your forms; these my longings rise from the core of my heart at your glad carouse; you are verily great. 2

O blissful Lord, I obey all your laws in fullness, may you make us happy, at your glad carouse; as father does for his son; protect us from woe and hatred; you are verily great. 3

O blissful Lord, our praises converge towards you as herds towards a pond; may you make us capable of doing noble deeds at your glad carouse; you are verily great. 4

O blissful Lord, may the wise sages who are strong in faith and are patient and vigorous obtain the stall of cows and horses at your glad carouse; you are verily great. 5

O blissful Lord, you protect our cattle and sustain the moving world spread far and wide; you beholding all the universe, render it suitable for creatures to live at your glad carouse; you are verily great. 6

त्वं नः सोम विश्वतो गोपा अदाभ्यो भव ।  
 सेधं राज्ञाप स्विधो वि वो मदे मा नो दुःशंस ईशता विवक्षसे ॥७॥  
 त्वं नः सोम सुकनुर्वयोधेयाप जागृहि ।  
 क्षेत्रवित्तरो मनुषो वि वो मदे द्रुहो नः पाहंसो विवक्षसे ॥८॥  
 त्वं नो वृषहन्तमेन्द्रस्येन्द्रो शिवः सखा ।  
 यत्सी हवन्ते सपिथे वि वो मदे युध्यमानास्तोकसानो विवक्षसे ॥९॥  
 अयं घ स तुरो मदे इन्द्रस्य वर्धत प्रियः ।  
 अयं कक्षीर्वतो महो वि वो मदे मतिं विप्रस्य वर्धयद्विवक्षसे ॥१०॥  
 अयं विप्राय दाशुषे वाजो इयति गोमतः ।  
 अयं सप्तभ्य आ वरं वि वो मदे प्रान्धं श्रोणं च तरिषद्विवक्षसे ॥११॥

tvam naḥ soma viśvāto gopā ādabhyo  
 bhava | śēdha rājān āpa sradho vi vo mādē mā no duḥ  
 śānsa īśata vivakṣhase || 7 || tvam naḥ soma sukrātur va  
 yodhēyaya jagrihi | kṣhetravittaro mānuṣho vi vo mādē  
 druhō naḥ pāhy āhāso vivakṣhase || 8 || tvam no vṛitra  
 hantamēndrasyendo śivāḥ sakhā | yāt sma hāvante samithō  
 vi vo mādē yūdyamanas tokāsatan vivakṣhase || 9 || ayam  
 gha sū turo mādā mdrasya vardhata priyāḥ | ayam kakṣu-  
 vato mahō vi vo mādē matim viprasya vardhayad viva-  
 kṣhase || 10 || ayam vipraya daśuṣhe vajan iyarti gōmataḥ |  
 ayam saptabhya ā varam vi vo mādē prāndhām śroṇām ca  
 tarishad vivakṣhase || 11 || 12 ||

( २१ ) बहिर्धं मृकम्

( १-२ ) वर्षर्षस्यास्य सूर्यस्यैवः प्रजापत्यो वा विष्णुः, वायुको वसुहवा कनिः । पूषा देवता ।

( १, ४ ) प्रजापत्यवसुहवोऽस्यैवः । ( २-१, ५-२ ) द्वितीयवृत्तीययोः

पञ्चम्यादिपञ्चमाक्षानुहुपू, कष्यसी ।

११॥

प्र ह्यच्छा मनीषाः स्पर्शा यन्ति नियुतः ।

प्र द्रुता नियुद्रयः पूषा अविष्टु माहिनः ॥१॥

26.

Prā hy ācha manīṣā sparṣā yānti niyūtaḥ | prā dasra  
 niyūdrathaḥ pūṣā aviṣṭu māhinaḥ || 1 ||

O blissful Lord, you are unassailable, may you be our protector from all sides. O sovereign Lord, drive away adversaries at your glad carouse and let not the wicked rule over us; you are verily great. 7

O blissful Lord, you are performer of noble deeds; may you be vigilant in supplying us nourishment; you are the best knower of the macro and micro bodies; may you, at your glad carouse, protect us against sin and sorrow; you are verily great. 8

O blissful Lord, destroyer of the wicked, you are our gracious friend; may you protect us when hostile warriors challenge us in battles; at your glad carouse, you are the bestower of offspring; you are verily great. 9

O blissful Lord, such is the divine elixir which effuses out swiftly, and is acceptable to the self. It has given, at your glad carouse, an increase to the intelligence of the assiduous pious sage; you are verily great. 10

The blissful Lord bestows food and cattle upon the pious donor of the oblations. He gives wisdom to the seven sense organs. At his glad carouse, He restores the faculties of the blind and the lame (O Lord); you are verily great. 11

Since our well-composed and thoughtful prayers reach Him, may the glorious and mighty Lord of nourishment of pleasing aspect, with yoked cosmic chariot, (to carry us along the path leading to liberation), protect us. 1



यस्य सन्महित्वं वाताप्यमयं जनः ।  
 विप्र आ वसदीतिभिर्भिकेत सुष्टुतीनाम् ॥२॥  
 स वेद सुष्टुतीनामिन्दुर्न पुषा वृषा ।  
 अभि प्सुरः प्रुषायति वृजे न आ प्रुषायति ॥३॥  
 मंसीमहि त्वा वयमस्माकं देव पूषन् ।  
 मतीनां च सार्धं विप्राणां चाध्वम् ॥४॥  
 प्रत्यर्धिर्यज्ञानामध्वयो रथानाम् ।  
 ऋषिः स यो मनुर्हितो विप्रस्य यावयत्सखः ॥५॥

॥२०॥

आधीर्षमाणयाः पतिः शुचायांश्च शुचस्य च ।  
 वासोवायोऽवीनामा वाससि मर्षेजत् ॥६॥  
 इतो वाजानां पतिरिनः पुष्टीनां सखा ।  
 प्र ऋश्रु हर्षतो दूधोद्वि वृषा यो अदाम्यः ॥७॥  
 आ ते रथस्य पूषन्नजा घुरं ववृत्युः ।  
 विश्वस्यारिनुः सखा सनोजा अनपच्युतः ॥८॥  
 अस्माकमूर्जा रथं पुषा अविष्टु माहिनः ।  
 भुवद्वाजानां वृष इमे नः शृणवद्वम् ॥९॥

yāsya tyān ma-  
 hitvām vatāpyam ayām jānaḥ | vipra ā vaśad dhotibhiḥ  
 ciketa suṣṭutīnām || 2 || sá veda suṣṭutīnām indur ná pū-  
 śhā vṛṣha | abhi psūrah prushāyati vrajān na ā prushā-  
 yati || 3 || maśīmāhi tvā vayān asmākaṁ deva pūshan |  
 matnāṁ ca sādhanam viprāṇām cūdhavam || 4 || prātyardhir  
 yajñānām aśvalmayo rāthānām | ṛṣibhiḥ sā yó mānurbito vip-  
 rasya yāvayat akhāḥ || 5 || ॥

adhīṣhamāṇāyāḥ pātiḥ śucāyāś ca śucāsya ca | vaso-  
 vayo 'vām ā vāsānsi mārmarījaḥ || 6 || inó vājānam pātir  
 itaḥ puṣṭīnām sākha | prā ṛmāśra haryatō dudhod ví vṛ-  
 tha yó ādabhyah || 7 || ā te rāthasya pūshanm ajā dhōram  
 vavṛityaḥ | vāvasyarthīnāḥ sākha sanojā ānapacyataḥ || 8 ||  
 asmākaṁ nrjā rātham pūshā avishṭu mālinah | bhūvad vā-  
 jānam vridhā imāṁ naḥ śṛṇavad dhāvam || 9 || ॥

May He be cognizant of our eulogies, whose greatness this wise sage celebrates with sacred ceremonies and whose majestic might is like the matured rain (or the matured food of the self). 2

Surely, this Lord of nourishment is cognizant of our praises. He is the showerer of his blessings like the moon-shine, and dewes our corn with moisture and rains on our cow-pastures. 3

We glorify you, O divine Lord of nourishment, the accomplisher of our desires and an inspirer of our chanters and saints. 4

He is the joint-sharer of all our noble deeds, and faithful guide to our chariot of body; He is the seer, the benefactor of men, and as a scatterer of adversaries, He is our friend. 5

He is the Lord of the self-sustained effulgent Mother Nature, as well as of the effulgent soul. He weaves the cloth of creation like the raiment of the sheep and cleanses the vestment. 6

He is the mighty Lord of strengthening food and friend of all prosperities. He is unassailable. He expresses His satisfaction at the devotional love offered by the worshipper, by a gesture akin to a person who on such occasions shakes his beard. 7

O Lord of nourishment, may your eternal powers turn your chariot-pole hitherward. You are friend of all suppliants, eternal and never-failing. 8

May the mighty Lord of nourishment bless our chariot with His power and might. May He increase our store of food and hear our invocation. 9

( २७ ) सप्तमिं तुल्य

१-२७ भगवत्सत्यम्यास्य सत्यम्यास्य वसुध कृतिः । इन्द्रो देवता । विष्णुः पदः ॥

- ॥ १ ॥ असत्सु मे जरितः साभिवेगो यत्सुन्वते यजमानाय शिक्षम् ।  
 अनाशीर्दामहमसि प्रहन्ता संत्वधृतं वृजिनायन्तमाभुम् ॥१॥  
 यदीदृहं युधये संनयान्यदेवयुन्तान्नां शृशुजानान् ।  
 अमा ते तुभ्यं वृषभं पंचानि तीव्रं सुतं पञ्चदशं नि विश्वम् ॥२॥  
 नाहं तं वेदं य इति ब्रवीत्यदेवयुन्तस्मरणे जघन्वान् ।  
 यदावास्त्यत्समरणमृषावदादिब मे वृषभा प्र ब्रुवन्ति ॥३॥  
 यदहोतिषु वृजनेष्वासं विश्वे सुतो मृगवानो म आसन् ।  
 जिनामि वेत्सेम आ सन्तमाभुं प्र तं क्षिणो पर्वते पादगृह्य ॥४॥  
 न वा उ मां वृजने वारयस्ते न पर्वतासो यदहं मनस्ये ।  
 मम स्वनात्कृधुर्गो मयात एवेदन् युन्किरणः समेजात् ॥५॥
- ॥ १ ॥ दर्शकवत् श्रुतपौ अनिन्द्रान्वाहुक्षदः शरवे पत्यमानान् ।  
 पृष्टु वा ये निनिहुः सखायमप्यु न्वेषु प्रवयो ववृत्सुः ॥६॥

३७.

Asat sū me jaritah sābhivegō yāt sunvatē yajamanaya  
 śikṣham | ānāśīrdam ahāmi asmi prahantā satyadhvṛtaṁ vṛi-  
 jinayāntam ābhūm || 1 || yādīdṛhaṁ yudhāye samnāyanu  
 ādevayūn tanvā śūśujānān | amā te tūmraṁ vṛishabhān  
 paçāni tivrāṁ sutān pañcadāśaṁ ni shiṣvān || 2 || nāhān  
 tām veda yā iti brūvīty ādevayūn samāraṇe jaghanvān |  
 yadāvākhyat samāraṇam ṛigbhāvad ād it dha me vṛishabha  
 prā bruvanti || 3 || yād ājñāteshu vṛijāneshv āsam viśve satō  
 maghāvāno ma āsan | jinami vāt kṣhēma ā sāntam ābhūm  
 prā tām kṣhīṇāṁ pārvate pādagrīhya || 4 || nā vā u mān  
 vṛijāne vārayante nā pūrvatāso yād ahān manasyē | māna  
 svanāt kṛidhukārṇo bhayāta evēd ānu dyaṁ kirāṇaḥ sān  
 ejāt || 5 || 16 ||

dāṛṣan nv ātra śṛitapān anindrān bāhukṣhādah śārave  
 pātyamānān | ghrīṣhūp vā yē nīnidūḥ sākhāyam ādhy ū  
 nv ēshu pavāyo vavṛityuh || 6 ||

O devotee, this is My firm determination that I help the performer of noble deeds by fulfilling his aspirations, but I punish unrighteous, who opposes truth, the wicked and the malignant .

If I lead my friends to battle against the dark clouds of nescience, unfaithful but strong in physical strength, then having dispelled the darkness, I shall impel the furious and vigorous sun, and thereafter, sprinkle on the earth exhilarating peace of the full moonlight. 2

I am not aware of the person who would proclaim that he by his own, would become victorious over evil forces in life-struggle; the moment the fierce struggle commences, everyone speaks high of My prowess. 3

When I enter upon a rare combat, not commonly known, all bounteous powers and persons rich in oblations, approach Me. I regulate all elements of the cosmic region, destroy the mighty and over-powering enemy, to save the world, and seizing the enemy by feet, throw him down the mountain. 4

None hinders Me in My heroic creative work; not even the mountain when I am resolved. Even the person, fully deaf, is alarmed at My roaring, and so too even the bright shining sun trembles at My command. 5

(When) I behold here the sensuous cruel infidels, who cut My devotees to pieces with their hands, assail them, or injure, then My shafts or fellies of My car quickly fall upon them; also upon all those who revile Me, who is your sincere friend. 6

अभूर्वोक्षीर्युः आयुरानुर्धुपु पूर्वो अपरो नु दर्धत् ।  
 हे पवस्ते परि तं न भूतो यो अस्य पारे रजसो विवेष ॥७॥  
 गावो यवं प्रयुता अर्यो अक्षन्ता अपश्यं सहगोपाश्चरन्मीः ।  
 हवा इदर्यो अभितः समायन्कियदासु स्वपतिश्छन्दयाते ॥८॥  
 से यदयं यवसादो जनानामहं युवाद उर्वज्रे अन्तः ।  
 अत्रा युक्तोऽवसातारमिच्छादयो अयुक्तं युनजद्वन्वान् ॥९॥  
 अत्रेदु मे मंससे सत्यमुक्तं द्विपाच्च यच्चतुष्पात्ससृजानि ।  
 स्त्रीभिर्यो अयं वृषणं पृतन्वादयुद्धो अस्मि वि भजानि वेदः ॥१०॥

११.७१

यस्यानुक्ता दुहित्ता जात्यासु कस्तां विद्वौ अभि मन्याते अन्धाम् ।  
 क्तरो मेनि प्रति तं मुचाने य ई वहति य ई वा वरेयात् ॥११॥  
 कियन्ती योषा मर्यतो बधूयोः परिप्रीता पन्यसा वार्येण ।  
 भद्रा बधूर्भवति यत्सुपेशाः स्वयं सा मित्रं वनुते जने चित् ॥१२॥  
 पत्तो जगार प्रत्यक्षमस्ति शीर्ष्णा शिरः प्रति दधौ वरूथम् ।  
 आसीन ऊर्चामुपसि क्षिणाति न्यङ्क्तानामन्येति मर्मिम् ॥१३॥

ābhūr v āukshūr vy ũ āyur

ānad dārshan nū pūrvo āparo nū darshat | dvō pavāsto  
 pāri tām nā bhūto yō asyā pārē rājaso vivēsha || 7 || gāvo  
 yāvam prāyutā aryō akshan tā apasyam sahaḡopāś cāran-  
 tiḥ | hāvā id aryō abhītaḥ sām āyan kiyaḡ āsu svāpatiḥ  
 chandlayāte || 8 || sām yūd vāyam yavasādo jānānām abhām  
 yavāda urvājre antāḥ | ātrā yuktō 'vasātāram ichād ātho  
 āyuktam yunajad vavonvān || 9 || ātrēd u me mānsaso sat-  
 yām uktām dvipāc ca yāc cātushpāt samṣṛijāni | strībhīr  
 yō ātra vṛṣhaṇam prītanād āyuddho asya vī bhajāni vō-  
 dah || 10 || 16 ||

yāsyānakshā dubitā jātv āsa kās tām vidvāu abhī man-  
 yate andhām | katarō menim prāti tām nu āto yā im vā-  
 liāte yā im vā vareyāt || 11 || kiyaḡi yōshā ric yaḡo vadhū-  
 yōḥ pāriprītā pānyasā vāryeṇa | bhadrā vadhūr bhavati yāt  
 upēsāḥ svayām sā mitram vanute jāne cit || 12 || pattō ja-  
 gāra pratyāñcam atti śīrṣhṇā śiraḥ prāti dadbau vārūtham |  
 āsina ūrdhvam upāsi kṣhiṇāti nyānōn uttānām ānv eti bhū-  
 min || 13 ||

O Lord of resplendence, You are eternal, You grow to full vital vigour; He, the eternal, alone destroys, the others cannot destroy Him. The united two (heaven and earth) cannot surpass Him, who extends beyond the confines of the universe. 7

The assembled cattle feed upon the barely; I, their master, behold them all grazing, tended by the herdsman and at call, they collect around their lord. What portion (of the milk) will these cattle afford to give to their owner? 8

Since we all are straw-eaters, we are in the company of men who are barely-eaters in the wide farm. Here the class of cattle is the one yoked, there is another, the class of men, to unyoke them, and the supreme ordainer would yoke him who is unyoked. 9

You know that what is said by Me this time is the truth, that I create both bipeds or quadrupeds. I snatch the wealth of that person who keeps engrossed in sexual indulgence with women, and distribute the same (to the deserving). 10

None else than Myself knows and honours his daughter, who is eyeless and blind? Which of the two lets loose that bolt against enemy — the one who assails or the one who confronts? 11

How many a woman has been pleased by the flattering praise of man's desire? The beautiful girl, who herself chooses the husband among men, is really fortunate and happy. 12

He (the sun) draws water out of the river with his feet (i.e. with rays), and swallows it when it approaches him; he places the head of (heaven) as a guard around his head; he sends his rays upward to the proximate heaven and finally he sends rain-water downward on the outspread earth. 13

बृहन्नच्छायो अपलाशो अयौ तस्यौ माता विषितो अग्नि गर्भः ।  
 अन्यस्या वृत्सं रिहती मिमाष कया भुवा नि दधे धेनुरुधः ॥१४॥  
 सप्त वीरासौ अधरादुदायन्नष्टोत्तरात्तात्समजग्मिरन्ते ।  
 नव पुश्चानात्स्थिविमन् आयन्दश प्राक्सानु वि तिरन्त्यश्वः ॥१५॥

४१८४

दृशानामेकं कपिलं समानं तं हिन्वन्ति कर्तवे पार्यय ।  
 गर्भे माता सुधितं वक्षणास्ववेनन्ते तुषयन्ती विभर्ति ॥१६॥  
 पीवानं मेघमपचन्त वीरा न्युप्ता अक्षा अनु दीव आसन् ।  
 द्वा धनुं बृहतीमप्स्वान्तः पुवित्रवन्ता चरतः पुनन्ता ॥१७॥  
 वि क्रोशनासो विष्वक् आयुष्पचाति नेमो नहि पक्षदुर्धः ।  
 अयं मे देवः सविता तदाह द्रुन्न इह नवत्सपिरंभः ॥१८॥  
 अपश्यं ग्रामं वहमानमारादचक्रया स्वधया वर्तमानम् ।  
 सिषक्त्युर्यः प्र युगा जनानां सद्यः शिश्रा प्रमिन्नानो नवीयान् ॥१९॥

bṛiḥann achāyó apalāśó ārvā tasthaú mātā ví-  
 shito atti gárbbhaḥ | anyāsyā vatsām ribatí mimāya káyā  
 bhavá ná dadhe dhenúr údhaḥ || 14 || saptá virāso adharád  
 úd āyann ashtóttarátāt sām ajagmíran té | náva paścátāt  
 sthivimānta āyan dáśa prák sánu ví tiranty aśnaḥ || 15 || 17 ||

daśānām ōkam kapilām samānām tāṃ hinvanti krátave  
 páryāya | gárbbham mātā súdhitam vakshāṇāsv ávenantam  
 tusháyanti bibharti || 16 || pívānam meshām apacanta virá  
 nyūptā akshá ānu dívá āsan | dvā dhānum bṛihatīm apsv  
 āntāḥ pavitravantā carataḥ punāntā || 17 || ví krośanāso ví-  
 shvañca āyan pácāti némo nahí pákshad ardbhāḥ | ayám me  
 devaḥ savitá tát āha drvānna íd vanavat sarpíranuḥ || 18 ||  
 ápsyam grāmam váhamānam ārād acakráyā avadháya  
 vartamānam | śishakty aryāḥ prá yugá jánānām sadyāḥ  
 śiśná praminānó náviyān || 19 ||

He, the great, shadowless leafless, evermoving abides in heaven; he is creator and the receiver of the germs, and eats oblations. He, fondling and licking another's offspring (water), creates the universe; who knows in that world the cow (the sky) offers her udder (i.e. where would rains fall)? <sup>14</sup>

Seven children spring forth from the lower position, eight come from the upper, nine occupants come from behind and ten, generated in the front, pass over the summit of heaven. All of them having taken their shares, traverse to the highest point. <sup>15</sup>

One of the ten, the conscious mind sharing in common, is sent to execute the sacrifice. The mother Nature cherishes the embryo, well-deposited in the cosmic vapours, while it is not aware of it. <sup>16</sup>

The vital breaths bring maturity to the gross physical body. The sense organs, occupying their enlightened positions, are brought under their discipline. The two breaths, from within, incoming and out-going, vitalize the abstract bodies. Finally, with the control of mind and repetition (of the divine syllable OM), they purify the soul. <sup>17</sup>

They, the vital breaths, go in all directions, calling the name of the Lord; half of them work for the maturity, the other half do not (i.e. they remain engrossed in allurements); the divine sun, the impeller, declares to men, that the fire whose food is wood and butter, will help you in your life in performing noble deeds. <sup>18</sup>

I behold the troop ( of unknown forces) advancing from the distance, moving by themselves without wheels. The Lord of all regulates the seasons, He is young and vigorous and completely destroys all fresh bands of evil beings. <sup>19</sup>



पुतो मे गावौ प्रमरस्य युक्तौ मो शु प्र सेधीर्मुहुर्निर्मन्धि ।  
आपम्भितस्य वि नेशान्यथं सूरम्भ मर्क उपरो बभूवान् ॥२०॥

११११ अयं यो वज्रः पुरुषा विवृत्तोऽवः सूर्यस्य बृहत्तः पुरीषात् ।  
श्रव इदेना पुरो अन्यदस्ति तदव्ययी जरिमाणस्तारन्ति ॥२१॥  
वृक्षेवृक्षे नियता मीमयद्रौस्तनो वयः प्र पतान्पुरुषादः ।  
अथेदं विश्वं भुवनं मयात् इन्द्राय सुन्वदष्ये च शिक्षत् ॥२२॥  
देवानां मानं प्रथमा अतिष्ठन्कृन्तवदिषामुपरा उदायन् ।  
त्रयस्तपन्ति पृथिवीर्मनुषा द्वा बृन्तूकं वहतः पुरीषम् ॥२३॥  
सा तं जीयातुस्त तस्य विद्धि मा सैतादृगप गूहः समर्थे ।  
आविः स्वः कृणुते गूहते वुसं स पादुरस्य निर्णिजो न मुच्यते ॥२४॥

etañ me gāvan pramarāśya  
yuktau mó shú prā sedhīr mūhur in mamandhi | āpaṣ cid  
asya ví naṣanty ārthaṁ sūraṣ ca markā ūparo babbhūvān  
॥ 20 ॥ 18 ॥

ayām yó vājraḥ purudhā vívritto 'váḥ sūryasya briha-  
tāḥ purishāt | śrāva id enā paró anyád asti tát avyathí  
jarimāṇas taranti ॥ 21 ॥ vṛikshé-vṛikshe nīyatā mīmayad  
gañs táto vāyaḥ prā patañ purushādah | āthedāñ víśvam  
bhūvanam bhayata indrāya sunvād ṛishaye ca śikshat ॥ 22 ॥  
devānām māne prathamā atishṭhañ kṛitāttrad eṣhañ ūpara  
ūl āyan | trāyas tapanti pṛithivīm anūpā dvā bṛihukam va-  
hataḥ purisham ॥ 23 ॥ sá te jīvātur utā tāsya vāldhi na  
smaitādrig āpa gūhaḥ samaryé | avīḥ svāḥ kṛiṇtē gūhate  
busāñ sá pādūr asya nirñijo ná mucyate ॥ 24 ॥ 19 ॥

These two vital faculties are yoked to the body of a mortal man, praise them and do not drive them out; let them be harnessed for a long time. The subtle forces of life help the soul to fulfil its object and so does the all-cleansing sun, who is above us, much beyond the clouds. 20

This is the thunder-bolt, which often falls from the lofty misty realm (or orb) of the vast sun; beyond this realm, there is another glory; the worshippers easily pass through it without obstacle. 21

The bow-string fixed to each bow resounds with clang (just as cows) low loudly when fixed to trees. The man-consuming shafts fall upon the foes like the birds of prey. The whole world is alarmed and presents homage to the resplendent Lord, and gives wealth in alms to the sages. 22

At the creation of Nature's forces, the cosmic waters are born first; from their further division, the water from the rain comes forth. The three cosmic forces, with their coordinated efforts, warm the earth; two of them convey the all-delighting moisture to the sun's sphere. 23

This is the power identified with the solar energy, which causes life; may you mark and know it; conceal nothing. The movement of all-cleansing sun manifests the universe and absorbs cosmic vapour; the motion is never discontinued. 24

[ २८ ] अष्टारिनां सृत्सु

० दादगधम्यस्य सृत्सु १ प्रथमच इन्द्रस्युवा वसुक्तपरी रुषिका, (२, ६, ८, १०, १२)

द्वितीयपथदुहमीदशमिन्द्रादानीनामिन्द्र, (१, ३, ७, ११) तृतीयादित्यस्य सप्तमी

वसुक्तकादानीनामिन्द्रो वसुक्त फणिः । (१, ३-५, ७, ९, १०) देववर्षस्तृतीयादि-

त्यस्य सप्तमीनवम्येकादशानीनामिन्द्र, (२, ६, ८, १०, १२) द्वितीया-

पञ्चदशमिन्द्रादानीनामिन्द्रो वसुक्तो देवते । पितृषु इन्द्रः ॥

५५१॥

विश्वो ह्यम्यो अरिर्गजगाम ममेदहृ श्वशुरो ना जगाम ।  
 जुर्भीयाद्धाना उत सोमं पपीयात्स्वाशितः पुनरस्तं जगयात् ॥१॥  
 स रोक्षद्गृध्रमस्तिग्मशृङ्गो वर्ष्मन्तस्थो वरिमन्ना पृथिव्याः ।  
 विश्वेभ्येनं वृजनेषु पामि यो मे कुक्षी सृत्सोमः पृषाति ॥२॥  
 अद्रिणा ते मृन्दिनं इन्द्र तृयान्तुन्यन्ति सोमान्पिबन्ति त्वमेषाम् ।  
 पचन्ति ते वृषाणां अस्ति तेषां पृक्षेण यन्मघवन्द्रूपमानः ॥३॥  
 इदं सु मे जरित्वा चिकिद्भि प्रतीपं शापं नद्यो वहन्ति ।  
 लोपाशः सिंहं प्रत्यक्षमत्माः क्रोष्टा वराहं निरन्तक कक्षत् ॥४॥  
 कथा ते एतदुहमा चिकेतं गृत्संस्त्य पाक्वन्तवसो मनीषाम् ।  
 त्वं नो विद्वोः श्रुतुधा वि वेचो यमघं ते मघवन्धेभ्यः धूः ॥५॥  
 एषा हि मां तवसे वर्धयन्ति दिवश्चिन्मे बृहत् उत्तरा धूः ।  
 पुरु स्रहस्ता नि शिक्षामि साकर्मशुभुं हि मा जनिता जनानं ॥६॥

28.

Vīśvo hy anyō arir ajagāma māmēd āha śvaśuro na  
 jagama | jakshtyād dhana ā utā sōman papīyat svāśitah pā  
 nar āstam jagayat || 1 || sā rōruvad vṛishabhās tigmāśṛṅgo  
 vārshman tashau vārimann ā pṛithivyāh | vīśveshv enam  
 vṛijāneshu pāmi yō me kukshī sutśomah pṛipāti || 2 || ādrina  
 te mandina indra tūyam sanvānti sōman pibasi tvām esham |  
 pācanti te vṛishabhān ātsi tēshām pṛikshēṇa yām maghavan  
 hīyāśmānah || 3 || idam sū me jaritva ā cikidbhi pratipān  
 śāpani madyō vahanti | lopaśāh sihbām pratyāñcan atsah  
 kroshtā varahām nīr atakta kākshāt || 4 || katha ta eti  
 dhām ā ciketan grītsasya pākas tavāso manshām | tvām  
 no vidvān ritutāh vī voco yām ārdham te maghavan  
 kshemyā dhūh || 5 || ēvā hi mām tavāsan vardiāyanti divāś  
 cū me bṛihatā ūttarā dhūh | purī sahasra ni śīśani sakām  
 aśatrum hi ma jānita jajāna || 6 || २० ||

(Dawn speaks:) Now all other divine forces (including the sun) have come, but the sovereign Lord, my sure-in-law, has not come here; may He accept oblations of parched grains and drink the elixir and return home fully satisfied.

The showerer of blessings, having hot rays, abides roaring in the resounding expanse of the firmament. (The sun says), In all conflicts I defend that man who having offered homage, fills my flanks. 2

(Day speaks:) O sovereign Lord, the worshippers express their devotion through exhilarating prayers and dedicated actions (just as herb juice pressed through stones); you accept them and drink; they cook the strengthening and joy-showering foods for you and when invoked, you accept their invocations. 3

(The sun speaks:) O devotee, may you be cognizant of this great power, on my indications, the rivers send their swelling waters backward and the fox (the grass — eater) may confront the approaching lion and the jackal drive the wild boar from his lair. 4

(Day speaks:) O bounteous Lord, how should I, of immature intelligence, be capable of solving this riddle and praise you, who are wise and mighty? Therefore may you, who are all-knowing, instruct us at proper time, witherward your prosperous cosmic chariot is advancing. 5

(The sun speaks:) Thus do they magnify the strength, which is higher than the heavens; I demolish many thousands at once because the creator of all has engendered me without an enemy. 6

१०.२८ एवा हि मां तवसे जज्ञुस्त्र्यं कर्मन्कर्मन्वृषणमिन्द्र देवाः ।  
 वधीं वृत्रं वज्रेण मन्दसानोऽप्यं महिना दाशुषे वस ॥७॥  
 देवासं आयन्परशूरिबिभ्रन्त्यनां वृश्मन्तो अमि विद्विरायन् ।  
 नि सुद्वेहं दधतो वक्षणांसु यत्र कृपीटमनु तदहन्ति ॥८॥  
 शशः क्षुरं प्रत्यक्षं जगारादिं लोकेन व्यमेदमारात् ।  
 बृहन्तं चिद्वहते रन्धयानि वयंहस्तो वृषभं शूशुवानः ॥९॥  
 सुपर्ण इत्या नखमा सिषायावरुद्धः परिपदं न सिहः ।  
 निरुद्धश्चिन्महिपस्तर्प्यावान्गोधा तस्मा अयथं कर्षदेतत् ॥१०॥

तेभ्यो गोधा अयथं कर्षदेतये ब्रह्मणः प्रतिपीयन्त्यज्ञैः ।  
 सिम उक्ष्णोऽवसृष्टौ अदन्ति स्वयं वलानि तन्वः शृणुनाः ॥११॥  
 एते शमीमिः सुशमी अमूकन्ये हिन्विरे तन्वः सोमं उक्ष्णेः ।  
 नृवद्धद्रुपं नो माहि वाजान्निवि श्रवो दधिषे नाम वीरः ॥१२॥

evā hi māṃ tavāsam jajñūr ugrām kārman-karman vṛ-  
 shanani indra devāḥ | vādhaṃ vṛitraṃ vājreṇa mandasani  
 'pa vrajāni mahinā daśuṣhe van ॥ 7 ॥ devāsa ayan para-  
 śūr abibhran vānā vṛiśānto abhi vidbhr āyan | nī su-  
 drvaṃ dādhat vakṣaṇāṃsu yatra kṛpīṭaṃ annaṃ tād dahanti  
 ॥ 8 ॥ śaśab kshuram pratyakṣam jagārādrim logena vy-  
 abhiedam ārat | bṛihāntam eīd rihatē randhayāni vāyad  
 vatsō vṛishabhiṃ śūśuvānah ॥ 9 ॥ suparṇā itthā nakhām ā-  
 śiṣhāyāvaruddhaḥ paripādamaṃ nā śinhāḥ | niruddhās cin ma-  
 hiśhās tarshyāvān godhā tasmā ayātham karshad etāt ॥ 10 ॥

tēbhyo godhā ayātham karshad etāt yē brahmanāḥ prati-  
 piyanty āmanih | simaṃ ukṣhṇō 'vasṛiṣhṭō adanti svayām hā-  
 lāni tanvāḥ śṛiṇānāḥ ॥ 11 ॥ etē śāmbhīḥ suśāmi abhūvan  
 yē hinvirē tanvāḥ śōma ukthāḥ | nṛivād vādamaṃ ūpa no  
 māhi vājān divi śrāvō dadhishhe nāma vīrāḥ ॥ 12 ॥ ॥

(Day speaks:) O Sun, since all enlightened men know me as powerful, fierce in every act, and the showerer of benefits, in great excitement, I too (being your son) destroy evil forces or the dark clouds and by my might open the gate of fortune for the offerer of oblations (as you do). 7

May the glorious men come forward, carry axes with them and cleaning the wood, advance with their associates, till their land and irrigate it with water. Depositing the tree of good timber in the belly of the river where the underwood (is), they dry it up with heat. 8

(Day speaks:) (On my indications) even the hare may grasp the assailing beast of pray; one can cleave the distant mountain with a clod of clay; one can compel the great to submit to the small; the calf can attack the bull with courage and strength. 9

The resplendent self is thirsty for the divine elixir, as a buffalo for water. For this, he invokes Gayatri metre, which becomes a hawk and fastens her claw in the divine realm, just as a lion confined in a cage places one foot over the other. 10

Gayatri, without difficulty, brings the divine elixir, which is enjoyed by the self, and whatever is left over is shared by the sense-organs. With the help of this elixir, the enemies (the animical tendencies) are retaliated, and finally destroyed. 11

Such are the godly men, sanctified by sacred ceremonies, as have fostered their mind and body with holy prayers. In the language of man, they ask for food and surely, they acquire name and fame in celestial regions. 12

( २९ ) एकोनविंशं सूक्तम्

१-२, महर्षेऽयम् सूक्तस्यैवोक्तं वसुधैव कुटुम्बकम् । इन्द्रो देवता । विष्णुश्चन्द्रः ।

४१२५ वने न वा यो न्यधापि चाकञ्जुर्चिर्वा स्तोमो भुरणावजीगः ।  
 यम्येदिन्द्रः पुरुदिनेषु होता नृणां नर्यो नृत्तमः क्षपावान् ॥१॥  
 प्र ते अस्या उषसः प्रापंरस्या नृत्तो स्यात् नृत्तमस्य नृणाम् ।  
 अनु त्रिशोकः शतमावहुभृन्कुत्सेन रथो यो असत्समवान् ॥२॥  
 कस्ते मद इन्द्र रन्वो भृदशे गिरौ अभ्युद्यो वि धीव ।  
 कदाहो अवांगुष मा मनीषा आ त्वा शक्यामुषमं गधो अज्ञैः ॥३॥  
 कर्तुं युष्मिन्द्र त्वावन्तु नृन्कया धिया करमे कन् आगन् ।  
 मित्रो न सत्य उरुगय मृत्वा अज्ञैः समस्य यदसेन्मनीषाः ॥४॥  
 प्रेयं सुगो अर्थे न पारं ये अरय कामं जनिषा इव ग्मन् ।  
 गिरंश्च ये ते तुविजान पूर्वीर्नर इन्द्र प्रतिशिक्षन्त्यज्ञैः ॥५॥

मात्रं नु ते सुमिते इन्द्र पूर्वी द्यारुज्ज्मनां पृथिवीं कथ्येन ।  
 वराय ते वृत्तवन्तः सुतासु स्वाध्वन्मवन्तु पीतये मधूनि ॥६॥

29.

Vāne nā vā yó ny ādhāyi cākāñjūrchirvā stōmo bhu-  
 ranāv ajīgah | yā-yéd indrah purandreshu hōtā nṛiṇāṃ  
 nāryo nṛitamah kshapāvan || 1 || prā te asyā uśhāsah prā-  
 parasya nṛitāñ syāma nṛitamasyā nṛiṇāṃ | ānu triśōkah śa-  
 tūr āvalōḍa nṛiṇ kūtseṇa rātho yō āsat sasavān || 2 || kās  
 te māda indra rāntyo bhūd dūro gīro abhiy ūgrō vī dhāva |  
 kāñ vāho arvāg ūpa mā manishā ā tvā śakyāṃ upamām  
 rādho ānāñ || 3 || kāñ u dyammām indra tvāvato nṛiṇ  
 kāyā dhiyā karase kāñ na āgan | mitrō nā satyā urugāya  
 bhrityā āme samasya yād āsan manishāñ || 4 || prāraya sūro  
 ārtham nā pārām yē asya kānam janidhā iva gman | gī-  
 raś ea yē te tavijāta pūrvīr nāra indra pratīśikṣhanty ān-  
 nāñ || 5 || 22 ||

mātre nū te sūmite indra pūrvī dyaur majmānā pṛithivī  
 kāvyena | vārāya te ghrītāvantah sutāsah svādmān bha-  
 vantu pītāye mādhlūni || 6 ||

O nourishing twins, may our praises reach both of you, just as a bird having deposited its young ones reaches her nest on the tree. The resplendent Lord is the leader of leaders, the best of heroes, on all the days, an invoker, and the guardian of night (our saviour at the dark deluge or dissolution) .

O most heroic hero, a leader of leaders, may we be prosperous at the coming of the present dawn or of any future one through your adoration. Let the victorious chariot of triple splendour, loaded with viands, bring hitherward blessings for the hundreds of brave and wise men. 2

What sort of exhilaration, O Lord of resplendence, is gladdening to you? O powerful, when would you hasten to the doors of our chamber of prayers? When will you come to us? When shall we possess intelligence? O most glorious, when, having glorified you, shall we acquire wealth and food? 3

O Lord of resplendence, when and by what action and thought, shall you bless men to be virtuous like you? When will you bring such persons to us? O widely renowned, you are like a true friend to us, always ready to support us at the time when we need it most. 4

O Lord of resplendence, strong by your own nature, as the sun takes us across to the final destination, and as husbands please their wives, may you fulfil the wishes of those who teach the eternal knowledge of sacred hymns and offer devotions to you. 5

O lord of resplendence, the vast heaven and earth, the measures of all, have been quickly and duly constructed by your overwhelming energy. May our dedicated actions and prayers presented with love be acceptable to you, O glorious lord. 6



आ मध्वो अस्मा असिचक्षमन्मिन्द्राय पूर्णं स हि सत्यराधाः ।  
 स वावृधे वरिमन्ना पृथिव्या अमि कस्वा नर्यः पौत्सैश्च ॥७॥  
 व्यानलिन्द्रः पृतनाः स्वोजा आसीं यतन्ते सख्याय पूर्वाः ।  
 आ स्मा रथं न पृतनासु निष्टु यं भद्रयो सुमुत्या चोदयासे ॥८॥

ā mādhyo asmā asicann āna-  
 tram īndrāya pūrṇān sā hi satyārādhaḥ | sā vāvṛidhe vā-  
 rimann ā prithivyā abhi krātvā nāryaḥ pauṇsaiś ca || 7 ||  
 vy āna īndrah prītanāḥ svōjā āsmai yatante sakhyāya pūr-  
 vāḥ | ā smā ratham nā prītanāsu tiṣṭha yām bhadriyā su-  
 matyā codāyāse || 8 || २० ||

[ अथ मृगीयोऽनुवाकः ॥ ]

( ३० ) विंशं बृहन्म

(१-१०) पञ्चदशार्चस्वाम्य पृतनैर्वृक्षः कवच क्रपिः । आपोऽपां नपाश्च देवता । विपुत्रं ध्रुवः ।

३२५४ प्र देवता ब्रह्मणे गातुरेत्यपो अच्छा मनसो न प्रयुक्ति ।  
 महीं मित्रस्य वरुणस्य धासि पृथुजयसे रीरधा सुवृक्तिम् ॥१॥  
 अच्छर्यवो हविष्मन्तो हि भूताच्छाप इतोऽशतीरुशन्तः ।  
 अव याभट्टे अरुणः सुपूर्णस्तमात्यैश्चमूमिमया सुहस्ताः ॥२॥  
 अच्छर्यवोऽप इता समुद्रमपां नपातं हविषा यजध्वम् ।  
 स वो ददधूमिमया सुपृतं तस्मै सोमं मधुमन्तं सुनोत ॥३॥  
 यो अनिष्मो दीदयदुप्स्वन्तर्यं विप्रासु ईक्षते अध्वरेषु ।  
 अपां नपान्मधुमतीरपो दा याभिरिन्द्रो वावृधे वीर्याप ॥४॥

30.

Prā devatrā brāhmanē gātūr etv apō āchā mānaso nā  
 prāyṅkti | mahīm mitrāsya vāruṇasya dhāsim prīthujāyase  
 rīradhā suvṛiktīm || 1 || ādhvaryavo havishmanto hi bhūtā-  
 chāpā itoṣatīr uṣantah | āva yāś cāśhite aruṇāḥ suparnāś  
 tām āsyadhvam ūrīm alyā suhastāḥ || 2 || ādhvaryavo 'pā  
 itā samudrām apāṁ nāpātām havishā yajadhvam | sā vo  
 dadad ūrīm alyā sūpūtām tāsmai sōmam mādhumantām  
 sunota || 3 || yō anidhmō dīdayad apsv āntūr yām viprāsa  
 īlate adhvareṣu | āpām napān mādhumatīr apō dā yābhīr  
 iudro vāvṛidhe vīryāya || 4 ||

They pour out sweet love from their heart for the Lord of resplendence, since He is true for His promises for wealth. He is the friend of men, glorious by His wisdom, His strength is magnified throughout the expanse of the firmament. .

The glorious Lord of resplendence overwhelms even the mightiest opponent. Men strive to win His friendship, May you, O Lord, ascend your chariot and direct it towards us for our sake, in the same way as you have been going to crush the armies of enemies. •

## 30

May our words of praises used in the sacred rituals, invoking divine powers, reach the supreme Lord like the celerity of the mind. May you offer praises and invocations to our Lord who is friendly, venerable, and a rapid mover, and offer oblations of abundant nourishing food in His name. .

O sacred priests, may you be ready with oblations and the celestial waters, eager to receive the effused elixir, which has been brought to us by the red hawk, descending from the sky. May you, O skilful priest, pour down that flood of elixir to mix with the consecrated waters. 2

O priests, may you propitiate the cosmic ocean for waters, and pay homage to the ever-true sun's rays, which give us sanctified water. May you offer sweet loving devotional prayers to Him (the Lord). 3

He is the one who shines without fuel in the midst of cosmic waters, and whom worshippers adore at the place of worship. O the grandson of waters, the fire divine, may this divine elixir, mixed with sweet celestial waters, be given to the resplendent self to elevate vigour and heroism. 4

याभिः सोमो मोदते हर्षते च कल्याणीभिर्बुवतिभिर्न मर्यैः ।  
ता अध्वर्यो अपो अच्छा परहि यदासिञ्चा ओषधीभिः पुनानात् ॥५॥

॥ ५ ॥ एवेद्यूने युवतयो नमन्तु यदीमुशब्दुशतीरेत्यच्छ ।  
स जानते मनसा सं चिकित्सेऽध्वर्यवो धिषणापश्च देवीः ॥६॥  
यो वो वृताभ्यो अकृणोद् लोकं यो वो मृष्टा अभिज्ञस्तेरमुषत् ।  
तस्मा इन्द्राय मधुमन्तमूर्मिं देवमादनं प्र हिणोतनापः ॥७॥  
प्रास्मै हिनोत मधुमन्तमूर्मिं गर्भो यो वः सिन्धवो मध्व उत्सः ।  
घृतपृष्ठुमीदृक्षमध्वरेष्वपो रेवतीः शृणुता हवै मे ॥८॥  
ते सिन्धवो मत्सरमिन्द्रपानमूर्मिं प्र हेतु य उभे इयति ।  
मदुच्युतमौज्ञानं नमो जां परि त्रितन्तुं विचरन्तमुत्सम् ॥९॥  
आववृत्ततीरघु नु द्विधारां गोषुयुधो न नियवं चरन्तीः ।  
ऋषे जनित्रीर्बुवनस्य पत्नीरपो वन्दस्व सुवृषः सयौनीः ॥१०॥

yābhiḥ sómo módate hárshate  
ca kalyāṇībhir yuvatībhir ná mǎryah | tá adhvaryo apó  
ácha párehi yád āsiñcā óshadhībhiḥ punítāt || 5 || ५ ॥

evéd yāne yuvatāyo namanta yád īn ṛṣām uṣatir éty  
ácha | sām jānate mánasā sām cikitre 'dhvaryāvo dhiṣṇā-  
nāpaṣ ca devīḥ || 6 || yó vo vṛitābhyo ákṛiṇod u lokām yó  
vo mahyā abhísaster ānuḍcat | tásmā índrāya mādhu-  
mantam ūrmīm devamádanam prá hiṇotanāpaḥ || 7 || prásmāi  
hinota mādhumantam ūrmīm gárbho yó vaḥ sindhavo  
mádhuva útsaḥ | ghrítīprishṭham íḍyam adhvareṣhv ápo re-  
vatīḥ śṛiṇutá hávam me || 8 || táṃ sindhavo matsarám in-  
drapānam ūrmīm prá heta yá ubhé tyarti | madaeyútam  
auśānīm nabhojām pári tritántam vicárantam útsam || 9 ||  
āvārvṛitatir ádha nū dvidhārā goshyúdhō ná niyavām cá-  
rantīḥ | ṛiṣhe jānitir bhūvanasya pātnīr apó vandasva sa-  
vṛidhah sāyonīḥ || 10 || १० ॥

O priests, may you try to get those waters which mixed with the elixir of herbs delight us all, as a young man is delighted at the sight of an elegant young damsel. Before you press for juices, please purify the waters (by filtration) and clean the herbal plants. 5

Verily, as young damsels bow before the youthful gallant, who comes with love to them, and the maidens who yearn to meet him, in the same way the priests, their praises and the divine waters became one-minded and agreeable to each other. 6

O waters, may you offer the sweet — flavoured exhilarating wave of elixir to that resplendent one, who makes path for you when you are imprisoned (by the clouds) and who liberates you from the great calamity. 7

O river, may you send the sweet-flavoured wave of elixir to him, the resplendent one, which is your fountain-head and source of sweetness. He is butter-dressed (elixir mixed with water and milk) and is to be praised at sacred places of worship. May you, O opulent waters, hear, my invocation. 8

O rivers, send forth your rapture-giving waves, which are enjoyed by the resplendent one, which set the two in motion, are exhilarating and exciting, and germinated in the firmament; they spread through the three worlds; they flow (through the vessels) and are a pool of water that comes up. 9

O sages, may you honour the winding streams of waters, which come from clouds and with their double currents seek to mix with divine elixir. They dwell together and thrive together, (and are) mothers of the world, are its queens, and are the protectresses. 10

१०.३१ हिनोता नो अध्वरं देवयज्या हिनोत ब्रह्म सुनये धनानाम् ।  
 ऋतस्य योगे वि ष्यध्वमूधः श्रुष्टीवरीभूतनासाभ्यमापः ॥११॥  
 आपो रेवतीः क्षयधा हि वस्वः कर्तुं च भद्रं विमृशामृतं च ।  
 रायश्च स्य स्वपत्यस्य पत्नीः सरस्वती नद्रेणते वयो धातुः ॥१२॥  
 प्रति यदापो अहश्चमायतीर्धृतं पयामि विप्र्रतीर्मधूनि ।  
 अध्वर्युभिर्मनसा संविदाना इन्द्राय सोमं मुयुनं भरन्तीः ॥१३॥  
 एमा अग्मज्जेवतीर्जीवधन्या अध्वर्यवः सादयता सखायः ।  
 नि वहिषिं धत्तन सोम्यासोऽपां नप्रां संविदानास एनाः ॥१४॥  
 आगमनाप उशतीर्वहिरिदं न्यध्वरे असदन्देवयन्तीः ।  
 अध्वर्यवः सुनुतेन्द्राय सोममभूद वः सुशका देवयज्या ॥१५॥

hinótā no adhvaram devayajyā hinóta bráhma sanáye  
 dhánām | ritásya yóge ví shyadhvam údhaḥ sruṣṭívārīr  
 bhūtanaśmābhyam āpah || 11 || āpo revatīḥ ksháyathā hi  
 vāsavaḥ krātum ca bhadrām bibhrithāmṛtaṁ ca | rāyās ca  
 sthā svapatyāsya pātnīḥ sárasvatī tād grīṇatē váyo dhāt  
 || 12 || prāti yád āpo aḥśchamāyatīrḍhutaṁ payāmsi bí-  
 bhratīr mādhuṇi | adhvaryūbhir mānasā samvidānā indrāya  
 sōmanā sūśhutam bhārantīḥ || 13 || émā agman revatīr jīvā-  
 dhanyā údhvaryavaḥ sādāyatā sakhāyaḥ | ní bahiṣhī dhat-  
 tana somyāso 'pām nāptra samvidānāsa enāḥ || 14 || āgmann  
 āpa usatīr bahir éhām ny adhvare asadan devayāntīḥ |  
 údhvaryavaḥ sunuteindrāya sōmanā abhūd v vaḥ suśakā de-  
 vayajyā || 15 || ३१ ||

( ११ ) एवमिति सूक्तम्

( १-१ ) एवाध्वर्यवस्यास्य सुनयेवृक्षः कर्मिः । विषे देवा देवताः । भिक्षुः वन्द्यः ॥

१०.३१ आ नो देवानामुप वेतु शंसो विभ्वेभिस्तुरैर्वसे यजत्रः ।  
 तेभिर्वयं सुषखापो भवम तरन्तो विश्वा दुरिता त्वाम ॥१॥  
 परिं चिन्मतो द्रविणं ममन्यादृतस्य पथा नमसा विवासेत् ।

51.

Ā no devānām ūpa vetu śānsa vīśvebhīḥ taratr ārase  
 yajatraḥ | tēbhīr vayānīḥ anshaklāyo bhavenma tāranto vīśva  
 duritā tvaāma || 1 ||

May you direct our sacred worship to the adoration of Nature's bounties; please direct our prayers to the acquirement of wealth and wisdom; on the occasion of worship, may you open the udder (or riches), and O waters, give gracious hearing to our call. <sup>11</sup>

O opulent waters, O store of treasures, you support wealth, sacred deeds, and immortality. You are the protectress of wealth and offspring. May the divine stream, bestow all opulence on him who glorifies you. <sup>12</sup>

I behold you, O waters, coming to the place of sacred works, conveying water, milk, and sweetness. Agreeing with priests in all intents, they bring the well-effused divine elixir for the resplendent one. <sup>13</sup>

These opulent and life-sustaining (waters) have come to us (as guests). O friendly sages, and learned worshippers, receive them, give them a place of honour, and you, O offerer of divine elixir, take good care of them. <sup>14</sup>

The waters aspiring to have a proper place in the cosmic sacrifices and wishing to serve divine powers, are seated now. O enlightened worshippers, express prayers of loving devotion to the resplendent Lord. Now it becomes easy to serve divine Nature's bounties. <sup>15</sup>

May the adorable Lord, whom we the worshippers also love, and praise, come to us with all His swift bounties for our protection. Henceforth, may we be excellent friends with them and pass triumphant over all our vices and troubles. <sup>1</sup>

उत स्वेन क्रतुना सं वदेत् श्रयोसं दक्षं मनसा जग्म्यात् ॥२॥  
 अथापि धीनिरमेष्टमंशास्तीर्थं न दुस्समुपं युत्सुमाः ।  
 अभ्यानश्म सुवितस्य शूषं नवेदसो अमृतानामभूम ॥३॥  
 नित्यंश्वाकन्यात्स्वर्पनिर्दग्धना यसा उ देवः सविना जजाने ।  
 भगो वा गोभिर्यमेमनज्यात्सो अस्मे चारुष्टदयद्रुत स्वात् ॥४॥  
 इयं सा मूया उपसाभिषु क्षा यदे क्षुमन्तः शर्वसा सुमायव ।  
 अस्य स्तुतिं जेरितुर्भिर्लमाणा आ नः शुग्मास्तु उपं यन्तु वाजोः ॥५॥

४२८४

अस्येदेया मुमतिः पप्रधानामवत्पुष्ट्या भूमना गौः ।  
 अस्य सनीक्षा असुरस्य योनीं समान आ भरणे विभ्रमाणाः ॥६॥  
 किं स्विद्वनं क उ म वृक्ष आसु यतो द्यावापृथिवी निष्टतुष्टुः ।  
 संतस्थाने अजरे इनर्कती अहानि पूर्वीरुषतो जन्त ॥७॥  
 नैतावदेना परो अन्यदस्त्युक्षा स द्यावापृथिवी विभर्ति ।  
 त्वचं पवित्रं कृणुत स्वधावान्यदीं स्यं न हरितो वहन्ति ॥८॥

pāri cin mārto drāvīṣam mamanyād ri-  
 tāsyā pathā nāmasā vivāset | utā svēna krātunā sām vadeṭa  
 śrēyāṁsam dākṣham mānasā jagribhyāt || 2 || ādhāyi dhātir  
 āsoṣṛigraṁ āṁṣā tīrthē nā dasmān ūpa yanty ūmāḥ | abhy  
 ānoṣma anvitāsyā śūśhām nāvedaso anṛitānām abhūma  
 || 3 || utyaṣ cākanyāt svāpatir dīmūnā yāsmā u devāḥ savitā  
 jajāna | bhāgo vā gōbhīr aryaṁśm anajyāt sō asmai cāruṣ  
 chadayad utā syāt || 4 || iyām sā bhūyā uśhāsām iva kṣhā  
 yād dha kṣhamāntaḥ śivasā samāyan | asyā stutīm jaritūr  
 bhikṣhamāṇā ā naḥ śagmāsa ūpa yantu vājāḥ || 5 || ॥ ॥

asyēd eśhā samatīḥ paprathanābhavat purvya bhūmanā  
 gnūḥ | asyā sāmīlā āsurasya yōnan samana ā bhāraṇe bh-  
 bhramāṇāḥ || 6 || kīm svid vānam kā u sā vṛikṣhā āsa yāto  
 dyāvāpṛithivī nishṭatakṣhūḥ | saptaśthānē ajire itānti āhani  
 pūrvīr uśhāso jaranta || 7 || naitāvad enā pārō anyād asty  
 ukṣhā sā dyāvāpṛithivī bibharti | tvāram pavitrām kṛiṇuta  
 svadbāvān yād im sūryam nā hārīto vāhanti || 8 ||

Let a mortal be first desirous of obtaining wealth and strive to win it by truthful means and sacrifice and his own mental insight, and let him finally earn it with his wisdom and virtuous efforts. 2

When the plan to be executed is ready, the invigorating aids approach themselves to the noble destroyer of evils like waters carrying the boats. May we obtain the heavenly happiness and be worthy of experiencing immortal bliss. 3

May the eternal lord, the possessor of wealth and of generous mind be willing to bestow happiness to the person created by the impeller divine. May the gracious lord, the ordainer, bless him with wisdom. May other splendrous divines be inclined to favour him. 4

When the glorious men assemble, may our praise be accessible to them as the dawns approach the earth. May the men of wisdom, the dispensers of happiness, come to us, soliciting the laudation of this worshipper. 5

May this most gracious and eternal life-giving divine speech impart extensive knowledge to us. May it come to all of a common dwelling, sustained on common provisions. 6

What is the forest, and which is the tree, out of which the divine (powers) have fabricated heaven and earth, ever stationary, undecaying and getting protection? Through numerous days and dawns, men have been praising the supreme Lord for this. 7

Not only this, there is another greater (power) beyond them; he is the creator, He sustains heaven and earth, with His divine power, He makes all bodies pure even before the horses carry the chariot of the sun. 8



स्तेगो न क्षामत्येति पृथ्वीं मिह न वातो वि हं वाति सूम् ।  
 मित्रो यत्र वरुणो अज्यमानोऽमिर्वने न व्यसृष्ट शोकम् ॥९॥  
 स्तरीर्यत्सूतं सद्यो अज्यमाना व्यधिरव्यधीः कृणुत स्वर्गोपा ।  
 पुत्रो यत्पूर्वं पित्रोर्जनिष्ट श्रम्यां गौर्जगार यद्दं पृच्छाम ॥१०॥  
 उत कर्ष्य नृषदः पुत्रमाहुस्त इयावो धनुमादत्त वाजी ।  
 प्र कृष्णाय रुद्रादिपिन्वतोर्धकृतमत्र नकिरस्मा अपीपेत् ॥११॥

steḡā nā

kshām āty eti prithvīm mīhaṁ nā vāto vī ha vāti bhūma |  
 mitrō yātra vāraṇo ajyāmanā 'gaur vāne nā vy āsṛishṭa śo-  
 kam || 9 || starīr yāt sūta sadyo ajyāmana, vyāthir avyathīh  
 kṛiṇuta svārgopā | putrō yāt pūrvah pitrōr jānishṭa śramyāṁ  
 gaur jagāra yād dha prichām || 10 || utā kārṣya nṛishādaḥ  
 putrām āhur utā syāvō dhānam ādatta vājī | prā kṛish-  
 nāya rūṣad apinvatōdhar ṛitām ātra nākir asmā apīpet  
 || 11 || ॐ ||

( ३२ ) इतिमां सूतम्

( १-९ ) नृषोऽज्यमाना सूतर्धकृतः कर्ष्य इति । इन्द्रो देवता । ( १-११ ) प्रयगादिपञ्चमं गतौ,

( १-९ ) पञ्चमदिपञ्चमं विष्णु उच्यते ॥

३२.१

प्र सु गमन्ता धियसानस्य सक्षणि वरेभिर्वरौ अमि पु प्रसीदतः ।  
 अस्माकमिन्द्र उभयं जुजोषति यत्सोम्यस्यान्धसो बुबोधति ॥९॥  
 वीन्द्र यासि दिव्यानि रोचना वि पार्थिवानि रजसा पुरुषत ।  
 ये त्वा वहन्ति सुहुरध्वरौ उप ते सु वन्वन्तु वग्वनौ अराधसः ॥१॥  
 तदिन्मे छन्तुसहपुण्यो वपुष्टरं पुत्रो यजानं पित्रोरधीयति ।  
 जग्या पतिं वहति वसुनां सुमर्षुस इन्द्रो बहतुः परिष्कृतः ॥३॥

52.

Prā sū gmantā dhiyasānāsya sakshāṇi varēbhir varān  
 abhī shū prasīdataḥ | asmākam indra ubhāyam jujosbati yāt  
 somyāsyāndhaso būbodhati || 1 || vīndra yāsi divyāni rocanā  
 vī pārthivāni rājasā puruṣhṭata | yē tvā vābanti mūbur  
 adhvarān ūpa tē sū vanvantu vagyanān arādhāsah || 2 || tād  
 in me chantaat vāpusho vāpushtaram putrō yāj jānam pi-  
 trōr adhiyati | jāyā pātiṁ vabati vagnūnā sumāt puṁsā id  
 bhadrō vabaṭh pārishkritaḥ || 3 ||

The sun with its rays does not pass beyond the broad earth, the wind does not drive the rain far from the earth. As the sun and the manifested moon disperse their radiance, likewise the fire divine spreads its flames in the forest. 9

The cow, apparently barren, suddenly gets impregnated and delivers the calf after labour pains, that soon subside, and she feels self-secured. The child so born is the fire, with heaven and earth as its parents. The earth prior to the birth of the child, bears it in the Sami wood and priests constantly inquire about the calf. 10

They call the clouds as the son of fire; the fast-moving sun is the granter of riches, and bestows splendour and wealth to the farmer; it is he who sprinkles the milk of the brilliant udder of the earth for the farmer. No other power can accomplish it. 11

## 32

The resplendent Lord sends His fast-moving blessings to the service of the worshipper who is expecting His arrival. May He come to the worshipper who propitiates Him by excellent adorations. The Lord accepts both (devotion and homage) since He recognises the taste of these gifts. 1

O resplendent Lord (or the sun), adorned by all, you pervade the luminaries of heaven and earth with your lustre; may the (horses) that repeatedly bring you to our place of worship, be pleased by our presents and bring affluence to us, who are not rich. 2

While the child is born to the parent, it is the most beautiful. The wife brings the husband to her side, and with sweet-words speaks; man's auspicious fortune is perfected only as marriage. 3

तदित्सप्रस्यमभि चारु दीधय गावो यच्छासन्वहतुं न धेनवः ।  
 माता यन्मनुष्यस्य पृथ्याभि वाणस्य सप्तधातुरिज्जनः ॥४॥  
 प्र वोऽच्छा रिरिचे देवयुष्यदमेको रुद्रेभिर्याति तुर्यणिः ।  
 जरा वा येयमृतेषु द्वावने परि न उमेभ्यः मित्रता मधु ॥५॥

॥ १० ॥

निधीयमानुमपंगूळहमप्सु प्र मे देवानां भ्रतपा उवाच ।  
 इन्द्रो विद्वां अनु हि त्वा चुचक्ष तेनाहमग्ने अनुशिष्ट आगाम् ॥६॥  
 अभैत्रवित्तेत्रविदु ह्यप्राट् स प्रैति क्षेत्रविदानुशिष्टः ।  
 एतद्दे भद्रमनुशासनस्यात सुति विन्दत्यञ्जसीनाम् ॥७॥  
 अद्येदु प्राणीदममग्निमाहापीवृतो अधयन्मातुरुधः ।  
 एमेनमाप जरिमा युवानमहेल्वसुः सुमना बभूव ॥८॥  
 एतानि भद्रा कलश क्रियाम कुरुश्रवण ददतो मघानि ।  
 दान इदो मघवानुः सो अस्त्वयं च सोमो हृदि यं बिभर्मि ॥९॥

॥ इति सप्तमाष्टके सप्तमोऽध्यायः ॥

[ सप्तमाध्याये शर्गः ३०, सूक्तानि १५, श्लोकः १५३ ]

tād it sadhāstham abhi  
 cāru didhaya gāvo yāc chāsan vahatūm nā dhenāvah | mātā  
 yān mātūr yūthāsya pūrvyābhi vāṇāsya saptādhātūr i jā-  
 nah ॥ 4 ॥ prā vó 'chā ririce devayúsh padām éko rudrébhir  
 yāti turvánih | jarā vā yéshv amṛiteshu dāvāne pári va  
 ūmebhyah siñcatā mādhu ॥ 5 ॥ १० ॥

nidhiyāmānam āpagūlham apsú prā me devānām vra-  
 tapā uvāca | indro vidvāñ ānu hí tvā cacāksha tēnāham  
 agne ānuṣishta āgām ॥ 6 ॥ ākshetravit kshetravidam hy  
 āprāt sá prāti kshetravidānuṣishtaḥ | etād vai bhadrām  
 anuśāsanasyotā srutīm vindaty añjasīnām ॥ 7 ॥ adyéd u prā-  
 nīd āmamann imābhāpīvrīto adhayan mātūr ūdhaḥ | ém enam  
 āpa jarimā yūvānam āheḷan vāsuh sumānā babbhūva ॥ 8 ॥  
 etāni bhadrā kalasa kriyāma kuruśravaṇa dādato maghāni |  
 dānā id vo maghavānaḥ sū astv ayām ca sómo hṛidī yām  
 bibharmi ॥ 9 ॥ ३० ॥

O resplendent Lord, may you shine on this elegant chamber where our inspiring prayers desire your approach at the sacred worship as milch - kine desire their stalls; and where we have an affectionate mother and where hymns full of wisdom are being recited by a group of worshippers in seven tones of voice. 4

The pious worshipper, aspiring for divinity, reaches the place of worship earlier than others. (The resplendent Lord), the quick-moving one, the chief, reaches there with Nature's vital principles and sprinkles sweet elixir for protecting immortal divine powers. 5

The enlightened guardian of the sacred worship of the divine power tells me that new child (fire divine) has been lying concealed in the waters. The learned preceptor surely knows you very well and instructed by him, O fire divine, I also have come to know all about you. 6

One who knows not the true path inquires from one, who knows it; and directed by the skilful guide, he travels onward; this is, in truth, the blessing of instructions got from others and thereby one finds the straight path that leads directly forward. 7

Now he (the sun) breathes, and his thoughts go to various things, and enveloped in splendour he sucks the bosom of his mother. In his youth, he attains, as if, the old age and without effort, he becomes gentle, generous and well-disposed. 8

O cosmic divine pitchers (the sun, or the Lord), the hearer of the praises, the giver of riches, let us perform these noble deeds. May He, O noble men, be the donor of affluence to you and may his lord enshrined in our hearts, give you rewards. 9

## अथाष्टमोऽध्यायः ॥

( ३३ ) ऋषिणां सूक्तम्

(१-९) ऋषयस्ताव सूक्तस्यैतान् कवयः कृणिः । (१) प्रथमर्चो विष्टे देवाः, (२-३) द्वितीयाक्षीपवोरेण्ड,  
 (४-९) ऋषयश्चाम्योक्षास्तस्यवस्य कुरुभवस्य दानस्तुतिः, (१-९) पश्यादितस्तस्यश्च वैवातिपि-  
 ण्यमथवा वेदताः । (१) प्रथमर्चस्तुतिः, (२-३) द्वितीयाक्षीपवोः स्तुतिः ( द्वितीयाया  
 हवती, द्वितीयायाः ततोहवती ), (४-९) ऋष्यादि  
 तस्यैतस्य च नामनी उन्नांति ॥

॥१॥ प्र मां युयुज्रे प्रयुजो जनानां वहामि स्म पुष्पणमन्तरेण ।  
 विश्वे देवासो अघ मारमरक्षन्तुःशासुरागादिति घोषे आसीत् ॥१॥  
 सं मां तपन्त्यमितः सपत्नीरिव पशवः ।  
 नि बाधते अर्मतिर्नुप्रतु जमुर्वेन वैवीयते मृतिः ॥२॥  
 मूषो न जिश्वा व्यदन्ति माध्वः स्तोतारं ते शतक्रतो ।  
 सुहृत्सु नो मघवन्निन्द्र मृलयाधा पितेव नो भव ॥३॥  
 कुरुश्रवणमावृणि राजानं त्रासदस्ववम् । मंहिष्ठं वाघतानृषिः ॥४॥  
 यस्य मा हरितो रथे तिस्रो बहन्ति साधुया । स्तवै सुहस्रदक्षिणे ॥५॥

॥६॥ यस्य प्रस्वादसो गिरं उपमश्रवसः पितुः । क्षेत्रं न रण्वमृचुषे ॥६॥  
 अधि पुत्रोपमश्रवो नपान्मित्रातिथेरिहि । पितुष्टे अस्मि वन्दिता ॥७॥

83.

Prá mā yuyujre prayújo jánānām váhāmi sma pūshā-  
 nam ántareṇa | víṣve devāso ádha mām arakṣhan dñṣāsur  
 āgād iti ghósha āsīt || 1 || sām mā tapantý abhítāḥ sapátñir  
 iva pársavaḥ | ní bādhate ámatir nagnátā jásur vér ná ve-  
 víyate matíḥ || 2 || mūsho ná ṣiṣṇá vy ádanti mādhyā sto-  
 táraṃ te ṣatakrato | sakṛít sú no maghavann indra mṛīḷa-  
 yádhā pítēva no bhava || 3 || kuruśrávaṇam āvṛiṇi rájānam  
 trāsadasyavam | mánhiṣtham vāghátām ṛśhiḥ || 4 || yásya  
 mā harito ráthe tieró váhanti sādhuayá | stávai sabāśrada-  
 kṣhiṇe || 5 || १ ||

yásya práśvādaso gíra upamáśravaśaḥ pítúḥ | kshétram  
 ná raṇvám ūcúsho || 6 || ádhi putropamaśravo nāpān mītrā-  
 tithēr ihi | pítúḥ ṭe asmi vānditá || 7 ||

The urgings of the people inspire me, and by the nearest way, I bring you the nourishing Lord; "May all divine forces protect me; the unconquerable comes here as my refuge" - such a cry is heard all around. <sup>1</sup>

My ribs pain me on both sides, like rival wives; disease, nakedness and exhaustion afflict me; my mind flutters like a bird. <sup>2</sup>

A           at weaver's thread, afflictions are consuming me, O perf       er of hundreds of noble deeds. May you O bounteous Lord, have mercy on me; be to us as a father. ,

I, the sage, solicit protection of the munificent prince, always prepared to listen, the source of strength and the one who is a terror to wicked. <sup>4</sup>

I praise him at the ceremony, where three vital energies, yoked in the chariot of body, carry us nicely forward to the place of work or worship, in which the presents to us thousands of rewards. <sup>5</sup>

(I praise) that extremely famous person, the words of whose father have been sweet like a pleasant field given to a beggar, (or to one who needs and prays for). <sup>6</sup>

Ö man of unprecedented fame, come to me, a son of royal ancestry, dear to all guests. I am your late father's eulogist. <sup>7</sup>

यदीशीयामृतानामुत वा मर्त्यानाम् । जीवेद्विन्मघवा मम ॥८॥  
न देवानामर्ति मृतं शतात्मा च न जीवति । तथा युजा वि ववृते ॥९॥

yád īśiyāmṛitānām  
utā va mārtyānām | jīved in maghāvā māma ॥ 8 ॥ nā devā-  
nām ūti vratām śatātmā ca nā jīvati | tāthā yujā vi vavṛite  
॥ 9 ॥ २ ॥

( ३४ ) वृक्षिणो मूलम्

( १-१५ ) वतुर्दत्तचन्द्रास्य सतस्यैवम् । कनयो यौवमानयो वा प्रणिः । ( १, ७, ९, १३ ) दयमासस्यवीनवमी  
द्वितीयदिपञ्चमासः । ( २, ६, १०-११, १५ ) द्वितीयादिपञ्चमासहमिदशमेकादशीवतुर्दत्तचन्द्रास्य-  
कितवन्दिशः । ( ३ ) प्रयोदश्याश्च कृषिर्देवताः । ( १-६, ८-१५ ) दयमादिषट्पञ्चमासहम्यादितानाञ्च  
विदुः । ( ३ ) सप्तम्याश्च कनयो जन्वन्ती ॥

१३ प्रवेपा मा बृहतो मादयन्ति प्रवातेजा इरिणे ववृतानाः ।  
सोमस्येव भोजयुतस्य भक्षो विमोदको जाग्रुर्विर्मह्यमच्छात्र ॥१॥  
न मा मिमेषु न जिहील एषा शिवा सखिभ्य उत मह्यमासीत् ।  
अक्षस्याहमेकपरस्य हेतोरनुमतामपे जायामरोधम् ॥२॥  
हेष्टि श्वश्रूरपे जाया कणद्धि न नाथितो विन्दते मर्दितारम् ।  
अश्वस्येव जरतो वस्यस्य नाहं विन्दामि कितवस्य भोगम् ॥३॥  
अन्ये जायां परि मृशन्त्यस्य यस्यागृध्रहेदेने वाग्यक्षः ।  
पिता माता आतर एनमाहुर्न जानीमो नर्यता बद्धमेतम् ॥४॥

Prāvepā mā bṛhatō mādayanti pravātejā iriṇe vāvṛi-  
tānāḥ | śomasyeva mājavatāsya bhakshō vibhīdako jāgrīvir  
māhyam achān ॥ 1 ॥ nā mā mimetha nā jīhīla eṣā śivā  
śakhibhya utā māhyam āsit | akshāsyaāham ekaparāsya he-  
tōr ānuvratām āpa jāyām arodham ॥ 2 ॥ dvēṣṭi śvaśrūr  
āpa jāyā rapaddhi nā nāthitō vindate marditāram | āva-  
syeva jārato vāsnyasya nāham vindani kitavāsya bhogam  
॥ 3 ॥ anyē jāyām pari mṛiṣanty asya yāsyāgṛidhad vēdane  
vājy ākshāḥ | pitā matā bhrātara enam āhur nā jānīmo nā-  
yntā baddham etām ॥ 4 ॥

If I had a control over immortals, or over mortals, then my noble prince (your liberal father) would have been living still. १

No one lives, even if he had hundredfold acquisitions, beyond the limit fixed by the divine powers; so, every one has to part with his friends. १

## 34

(The gambler says:) The large swiftly-rolling dice make me happy as they turn on the table like torrents rolling on a precipice flowing in a desert. The exciting dice are dear to me as the taste of exhilarating herbs grown on mountains. १

She (my wife) has never been angry with me; nor she is overcome with shame ever. She has been always kind to me and my friends. Yet, for the sake of one or the other die, I alienated my own devoted wife. २

My wife opposes me and her mother reviles me. The wretched man finds none to comfort him. I do not experience any joy of the gamester any more, and for these matters, I am now as a highly-prized horse, who has grown old and feeble. ३

Others caress the wife of him whose wealth the potent dice have swallowed. His mother, father, brothers, all declare: "We know him not, arrest him and take him with you." ४



यदादीप्ये न दंविषाम्येभिः परायद्भयोऽव हियि सखिभ्यः ।  
न्युप्ताश्च बभ्रवो वाचमकृतै एमीदिषां निष्कृते जारिणीव ॥५॥

सुभामेति कितवः पृच्छमानो जेष्यामीति तन्वाद् शूशुजानः ।  
अस्तासो अस्य वि तिरन्ति कामं प्रतिदिग्ने दधत् आ कृतानि ॥६॥  
अस्तासु इदं कुशिनो नितोदिनो निरुत्वानस्तापनास्तापयिष्णवः ।  
कुमारदेश्णा जयतः पुनर्हणो मध्वा संपृक्ताः कितवस्य वर्हणा ॥७॥  
त्रिपाञ्चशः कीळति घात एषां देव इव सविता सत्यधर्मा ।  
उग्रस्य चिन्मन्वे ना नमन्ते राजा चिदेभ्यो नम इत्कृणोति ॥८॥  
नीचा वर्तन्त उपरि स्फुरन्त्यहस्तासो हस्तवन्त सहन्ते ।  
दिव्या अङ्गारा हरिणि न्युप्ताः शिताः सन्तो इदं च निर्दहन्ति ॥९॥  
जाया तप्यते कितवस्य हीना माता पुत्रस्य चरतः क स्वित्र ।  
ऋण्णावा विभ्यदनेमिच्छमानोऽन्येषामस्तमुप नक्तमेति ॥१०॥

स्त्रियं हृद्ययं कितवं ततापान्येषां जायां सुहृतं च योनिम् ।  
पूर्वादि अश्वान्युयुजे हि बभ्रुन्तो अमेरन्ते वृषलः पपाद ॥११॥

yád ādīdhye ná davishāny ebhīh  
parāyālbhyó 'va hīye sākhibhyaḥ | nyūptāṣ ca babhrāvo  
vācam ākratañ éuīd eshām nishkṛitām jāriṇīva ॥ 5 ॥ १ ॥

sabhlām eti kitavāḥ prichāmāno jeshyāmīti tanvā sūṣu-  
jānaḥ | akshāso asya ví tiranti kāmam pratidīvne dādḥata  
ā kṛitāni ॥ 6 ॥ akshāsa īl aṅkuśīno nitodīno nishkṛitvānas tā-  
panās tāpayishṇavaḥ | kumārādeshṇā jāyataḥ punarhāno  
mādhvā sāmpṛiktaḥ kitavāsya barhāṇā ॥ 7 ॥ tripañcāśāḥ  
krīḷati vrāta eshām devā iva savitā satyādharmā | ugrāsya  
cin manyāve ná namante rājā cid ebhyo náma īt kṛiṇoti  
॥ 8 ॥ nīcā vartanta upāri sphuranty abhastāso bhāstavantam  
sahante | divyā āṅgārā īriṇe nyūptāḥ śitāḥ sānto hrīdayam  
nīr dahanti ॥ 9 ॥ jāyā tapyate kitavāsya hīnā mātā putrāsya  
cārataḥ kvā svit | riṇāvā bībhyaḥ dhānam ichāmāno 'nyé-  
shām āstani ūpa naktam eti ॥ 10 ॥ १ ॥

strīyam dṛishtvāyā kitavām tatāpānyēshām jāyām sū-  
kṛitām ca yōnim | pūrvāhne āśvān yuyujé īl babhrān sō  
amēer ānte vṛishalāḥ papāda ॥ 11 ॥

Many a time, I contemplate, I resolve, I shall not play with these any more; my friends depart from me, and leave me lonely. When the brown dice are thrown on the board, and rattle, then hearing the sound, I also hasten to that accustomed place like a fond girl. 5

The gamester seeks the gambling house; others burning with enthusiasm, he asks for himself: "shall I be lucky (this time)?" The dice increase his passion for play, as he practices the art (of gambling), staking his money against his rival participants. 6

Dice verily are armed with hooks, with goads and driving hooks, deceiving, tormenting, and causing grievous woe. They give frail gifts and then destroy the man who wins; they are tipped with honey and finally take away from the gambler all his money. 7

The aggregate fifty-three of these dice keep moving and playing like a divine truth or like the sun; they bend not even before the wrath of any, however, violent. The ruling king himself pays homage and reveres them. 8

Downward they roll and then spring quickly upward; though handless, they force the man who has hands to serve them. Cast upon the dice-board like lumps of magic charcoal, though cold themselves, they burn the heart to ashes. 9

The gambler's wife is left forlorn and wretched; the mother mourns for the son, who wanders homeless involved in debt, in constant fear, hankering after wealth; he goes forth by night unto the home of strangers. 10

The gamester suffers regret when he observes happy wife and well-ordered home of others; yet in the forenoon, he gets on the town-steeds and at night, the sinner lies down near the fire. 11

यो वः सेनानीर्महतो गणस्य राजा व्रातस्य प्रथमो बभूव ।  
 तस्मै कृणोमि न घनां रुणध्मि दशाहं प्राचीस्तदृतं वदामि ॥१२॥  
 अक्षोर्मा दीव्यः कृषिमित्कृषस्व वित्ते रमस्व बहु मन्यमानः ।  
 तत्र गावं कितव तत्र जाया तन्मे वि चष्टे सवितार्यमर्यः ॥१३॥  
 मित्रं कृणुध्वं खलु मूलता नो मा नो घोरेण चरतामि धृणु ।  
 नि वो नु मन्युर्विशतामरातिरन्यो बभ्रूणां प्रसितो न्वस्तु ॥१४॥

yó vah seṇānīr maható

gaṇasya rājā vrátasya prathamó babhūva | tásmai kṛiṇomi  
 ná dhanā ruṇadhmi dáśābham prácis tād ṛitam vadāmi || 12 ||  
 akṣhaír mā dívyaḥ kṛishínī it kṛishasva vitté ramasva bahú  
 manyamūnaḥ | tatra gāvaḥ kitava tatra jāyá tán me ví  
 chaṣhte savitáryam aryáḥ || 13 || mitráṁ kṛiṇudhvam khálu  
 nrilātā no má no ghoréṇa caratābhi dhṛishṇú | ní vo ná  
 manyúr viṣatām árātir anyó babhrūṇām prásitau nv ástu  
 || 14 || ॥

( १५ ) यजुर्वेदं तुल्य

(१-१५) यजुर्वेदस्य सप्तमोऽध्यायः । विधे देवा देवताः । (१-१५) यजुर्वेद-  
 द्वारद्वारं यजुर्वेदः, (११-१५) यजुर्वेदोऽध्यायः । विधुः यजुर्वेदः ॥

१५

अबुध्रमु त्व इन्द्रवन्तो अम्यो ज्योतिर्मरन्त उषसो व्युष्टिषु ।  
 मही पावापृथिवी चैतनामपोऽथा देवानामव आ बृणीमहे ॥१॥  
 दिवस्पृथिव्योरव आ बृणीमहे मातृन्सिन्धुन्पर्वताञ्चर्यणावतः ।  
 अनागास्त्व सूर्यमुषासमीमहे भद्रं सोमः सुवानो अथा कृणोतु नः ॥२॥  
 पावा नो अय पृथिवी अनागसो मही त्रयितां सुवितार्य मातरां ।  
 उषा उच्छन्त्यर्ष बाधतामघे स्वस्त्वग्निं समिधानमीमहे ॥३॥

35.

Abudhram u tyá indravanto agnāyo jyótir bháranta  
 nsháso vyúṣtīṣhu | mahí dyāvāprithiví cetatām ápo 'dyá  
 devánām áva á vṛiṇimabe || 1 || divásprithivyór áva á vṛiṇi-  
 mahe mātṛiṇ. síndhūn párvatāñ charyañāvataḥ | anāgāstvām  
 sūryam nshásam imabe bhadráṁ sōmaḥ suvānó adyá kṛi-  
 notu naḥ || 2 || dyāvā no adyá prithiví ánāgaso mahí trāye-  
 tāṁ suvitáya mātárā | uṣhā uchánty ápa bādhatām aghām  
 svasty āgnīm samidhānām imabe || 3 ||

(The gambler speaks:) "O dice, I offer salutations to him who has been the great captain of the mighty army of dice, the chief lord of your host. I shall not provide him with wealth, I raise my hand to the east (in vow), I speak the truth". 12

O gambler, play not with dice, cultivate your corn-land, enjoy the benefits, and deem wealth so acquired as enough. There are your cattle, your cow, your wife; this is the truth, that the impeller Lord declares. 13

Be friends with us, bestow upon us happiness, approach us not with your terrific fierceness; let your anger fall upon our enemies, and let the brown dice make our enemies their captive. 14

### 35

These fires, associated with the resplendent sun, bringing their radiance, at the breaking of the dawn, are awake. May the great heaven and earth be cognizant of our noble work. We solicit today the protection of all Nature's bounties. 1

We solicit the protection of heaven and earth, of motherly rivers, of the mountains and lakes, of the sun and the dawn and blessings to keep us free from sin. May the flowing divine elixir bring us bliss today. 2

May the great maternal heaven and earth, preserve us free from sin for peace and happiness. May the opening dawn drive away our sin. We pray to the enkindled fire divine for our welfare. 3

इयं न उक्ता प्रथमा सुदेव्यं रेवत्सन्निभ्यो रेवती व्युच्छतु ।  
 आरे मनुं दुर्विदत्रस्य धीमहि स्वस्त्यग्निं समिधानमीमहे ॥४॥  
 प्र याः सितंते सूर्यस्य रश्मिभिर्ज्योतिर्मरन्तीरुषस्तो व्युष्टिषु ।  
 भद्रा नो अय श्रवसे व्युच्छत स्वस्त्यग्निं समिधानमीमहे ॥५॥  
 अनमीवा उषस आ चरन्तु न उद्भयो जिहतां ज्योतिषा बृहत् ।  
 आयुष्मतामश्विना तूतुजि रथं स्वस्त्यग्निं समिधानमीमहे ॥६॥  
 श्रेष्ठं नो अय संवितुर्वरेण्यं भागमा सुव स हि रक्ष्या अंसि ।  
 रापो जनित्रीं धिषणासुपं जुवे स्वस्त्यग्निं समिधानमीमहे ॥७॥  
 पिपर्तु मा तदृतस्य प्रवाचनं देवानां यन्मनुष्या उ जमन्वहि ।  
 विश्वा इदुक्ताः स्पृजुदेति सूर्यः स्वस्त्यग्निं समिधानमीमहे ॥८॥  
 अहेयो अय बर्हिषः स्तरीमणि ग्राज्यां योगे मन्मनः साधं ईमहे ।  
 आवित्यानां शमीणि स्या भुरण्यसि स्वस्त्यग्निं समिधानमीमहे ॥९॥  
 आ नो बर्हिः सधमादे बृहद्विषि देवो ईळे सादया सप्त होतृन् ।  
 इन्द्र मित्रं वरुणं सातये भगं स्वस्त्यग्निं समिधानमीमहे ॥१०॥

iyām na usrā pra-

thamā sudevyām revāt sanibhyo revāti vy ūchata | āre  
 manyūm durvidātrasya dhīmahi svasty āgnīm samidhānām  
 imahe || 4 || prā yāḥ sīsrata sūryasya raśmibhir jyōtir bhā-  
 rantir ushāso vyūshṭiṣhu | bhadra no adyā śrāvase vy ūchata  
 svasty āgnīm samidhānām imahe || 5 || ५ ||

anamivā ushāsa ā carantu na ūd agnāyo jibatām jyō-  
 tiṣhā bhīrāt | āyukṣātām aśvinā tūtujiṃ rātham svasty  
 āgnīm samidhānām imahe || 6 || śrēṣṭham no adyā savitar  
 vāreṇyam bhāgām ā suva sā hī ratuadbā āsi | rāyo jāni-  
 trīm dhishānām ūpa bruve svasty āgnīm samidhānām imahe  
 || 7 || pīpartu mā tād ṛitāsyā pravācanam devānām yān ma-  
 nushyā āmanmahi | viśvā id usrā spā | ūd eti sūryaḥ svasty  
 āgnīm samidhānām imahe || 8 || adveshō adyā barhiṣha stā-  
 rimaṇi grāvṇām yōge mānmanāḥ sādha imahe | ādityānām  
 sārmaṇi sthā bhuranyasi svasty āgnīm samidhānām imahe  
 || 9 || ā no barhiṣ sadhamāde bhīrāt divī devāni ilē sādāya  
 saptā hōtṛin | indram mitrām vāruṇam sātāye bhāgaṃ  
 svasty āgnīm samidhānām imahe || 10 || १० ||

May at the opening of the day, the possessor of wealth bring to us the host of gracious divine bounties. May it richly shine for us who strive to obtain wealth and wisdom. May we keep the wrath of the wicked away. We pray to the enkindled fire divine for our welfare. 4

Dawns, who are associated with the bright auspicious beams of the sun, bringing light at the opening of the day, shine upon us for our subsistence. We pray to the enkindled fire divine for our welfare. 5

May the salutary dawns hasten to us; let our fires mount upward with a lofty blaze. The twin-divines have harnessed their swift-moving cosmic chariot. We pray to the kindled fire divine for our welfare. 6

O divine impeller (the sun), bestow upon us an excellent and choicest portion of the wealth of radiance, which you have been munificently dispensing. I invoke the inspirer of intellect, the granter of the wealth and wisdom. We pray to the kindled fire divine for our welfare. 7

May this utterance of the divine forces in respect of the eternal law, acknowledged to men, offer me protection. The sun goes up visiting all the lustre of the dawn. We pray to the enkindled fire divine for our welfare. 8

For our welfare, we solicit the benevolent sunshines, over-spread in the vast firmament rich in clouds. May you, associating with solar radiations, discharge your duties (in various seasonal months). We pray to the enkindled fire divine for our welfare. 9

On this our sacred place of work and worship, spacious and bright, may all divine powers assemble with delight; may we adore seven ministrant priests; may we invoke the sun, ocean, moon and wind for our gain. We pray to the kindled fire divine for our welfare. 10

त आदित्या आ गता सर्वतातये वृधे नो यज्ञमवता सजोपसः ।  
 बृहस्पतिं पूषणमश्विना भगं स्वस्त्वग्निं समिधानमीमहे ॥११॥  
 तन्नो देवा यच्छत सुप्रवाचनं छुदिरीदित्याः सुभरं नृपाय्यम् ।  
 पश्वे तोकाय तनयाय जीवसे स्वस्त्वग्निं समिधानमीमहे ॥१२॥  
 विश्वे अया मरुतो विश्वे ऊती विश्वे भवन्त्वग्नयः समिधाः ।  
 विश्वे नो देवा अवसा गमन्तु विश्वमस्तु द्रविणं वाजो अस्मे ॥१३॥  
 यं देवासोऽव्यं वाजसतो यं वाप्ये यं पिपृथालंहः ।  
 यो वो गोपीथे न भूयस्य वेदु ते स्याम देववीतये तुरासः ॥१४॥

tā ādityā ā gatā sarvātātaye vṛidhē no yajñām avatā-  
 ajoshasah | bṛhaspātim pūshānam aśvinā bhāgam svasty  
 āgnīm samidhānām īmabe || 11 || tān no devā yachata su-  
 pravācanām chardīr ādityāḥ subhāram nṛpāyyam | pāṣve  
 tokāya tānayāya jīvase svasty āgnīm samidhānām īmabe  
 | 12 || vīṣve adyā marúto vīṣva ūtī vīṣve bhavantv agnā-  
 yaḥ sāmiddhāḥ | vīṣve no devā āvasā gamantu vīṣvam astu  
 drāviṇam vājo asmé || 13 || yām devāsó 'vatha vājasātau  
 yāra tráyadhve. yām pipṛithāty āñhah | yó vo gopīthé ná  
 bhayasya véda té syāma devāvītaḥ turāsaḥ || 14 || ० ||

( ३१ ) बद्विना मृक्य

( १-१४ ) बृहस्पतिं पूषणमश्विना भगं स्वस्त्वग्निं समिधानमीमहे । विश्वे देवा देवताः । ( १-१२ ) यजमानं  
 इन्द्राक्षं भगती, ( १३-१४ ) यजमानं वाजसतो यं वाप्ये यं पिपृथालंहः ।

उषासानक्ता बृहती सुपेशसा यावाक्षामा वरुणो मित्री अर्यमा ।  
 इन्द्रं हुवे मरुतः पर्वतो अप आदित्यान्वावापृथिवी अपः स्वः ॥१॥  
 योश्च नः पृथिवी च प्रचेतस ऋतावरी रक्षतामंहसो रिषः ।  
 मा दुर्विदश निश्रितिन ईशत तदेवानामवो अया वृणीमहे ॥२॥

36.

Ushāsānāktā bṛhatī supēśasā dyāvākshāmā vārūno mi-  
 tró aryamā | īndram huve marútaḥ pārvatāñ apā adityān  
 dyāvāpṛithivī apāḥ svāḥ || 1 || dyauṣ ca naḥ pṛithivī ca prā-  
 cetasa rītāvarī rakshatām āñhaso rishāḥ | mā durvidātrā  
 nīrītir na īśata tād devānām āvo adyā vṛiṇīmahe || 2 ||

O sunshines (of seasonal months), O well-pleased, come to our ceremony to bless our noble deeds of universal good for granting protection and for our growth. We adore the supreme protector, the nourisher, the twin divines and the gracious Lord. We pray the enkindled fire divine for our welfare. <sup>11</sup>

O divine sunshines, bestow upon us an excellent, spacious, man-protecting dwelling for our cattle, our sons and our grandsons for a comforting living. May we pray to the enkindled fire divine for our welfare. <sup>12</sup>

May all vital elements and all (bounties) be near us today for our protection; may all the divine forces come to us for our preservation, and may all the wealth and food be ours. <sup>13</sup>

O divine forces, he whom you protect in the struggle, he whom you rescue from afflictions and sin knows no fear under your protection. May we be in the affectionate regards of Nature's bounties. <sup>14</sup>

## 36

I invoke the vast and beautiful dawn and night, heaven and earth, the ocean and the sun, with the ordainer, the lord of lightning and the clouds, the mountains, the waters, the solar rays, celestial and terrestrial regions, the vapours of the firmament and all the regions beyond. <sup>1</sup>

May the wise and truthful heaven and earth keep us in safety from distress and from the malignant. Let not the malevolent and wicked rule over us. We solicit today the protection of Nature's bounties. <sup>2</sup>



विश्वस्यासो अदितिः पत्न्यहसो माता मित्रस्य वरुणस्य रेवतः ।  
 स्वर्वज्योतिरवृकं नदीमहि तदेवानामवो अया वृणीमहे ॥३॥  
 ग्रावा वदन्नपु रक्षीसि सेधतु दुष्वप्यं निर्रिती विश्वमन्त्रिणम् ।  
 आदित्यं शर्म मरुतामशीमहि तदेवानामवो अया वृणीमहे ॥४॥  
 एन्द्रो बर्हिः सीदतु पिन्वतामित्रा बृहस्पतिः सामभिर्रिक्तो अर्चतु ।  
 सुप्रकेतं जीवसे मन्म धीमहि तदेवानामवो अया वृणीमहे ॥५॥

॥३॥ दिविस्पृशं यज्ञमस्माकमधिना जीराध्वं कृणुतं सुप्रमिष्टये ।  
 प्राचीनरश्मिमाहुतं घृतेन तदेवानामवो अया वृणीमहे ॥६॥  
 उप ह्वये सुहवं मरुतं गुणं पावकमृष्वं सुख्यायं शंभुवम् ।  
 रायस्पोषं सौश्रवसाय धीमहि तदेवानामवो अया वृणीमहे ॥७॥  
 अपां पेरुं जीवधन्यं भरामहे देवाव्यं सुहवंमध्वरश्रियम् ।  
 सुरक्षिं सोममिन्द्रियं यमीमहि तदेवानामवो अया वृणीमहे ॥८॥

viśvasmān no āditiḥ pātv ānhaso mātā mitrāsya varuṇasya  
 revataḥ | svārvaj jyōtir avrikāṁ naśimahi tād devānām —  
 || 3 || grāvā vādann āpa rākshāṁsi sedbatu dushvāpnyam  
 nirritim viśvam atrīṇam | ādityāṁ śarma marūtām aśimahi  
 tād devānām — || 4 || éndro barhiḥ sídatu pínvatām | ā  
 haspātiḥ sāmabhir rikvó arcatu | supraketaṁ jivāse mánma  
 dhimahi tād devānām — || 5 ||\*

divisprīṣam yajñām asmākam aśvinā jīrādihvaram kṛiṇu-  
 tam sumnām iṣṭīye | prācīnarasṁim āhutaṁ ghrīteṇa tād  
 devānām — || 6 || ūpa hvaye suhavam mārutaṁ gaṇām pā-  
 vakām riśkvām sakhyāya śambhūvam | rāyās pōṣham sau-  
 śravasāya dhimahi tād devānām — || 7 || apām pérum jivā-  
 dhanyam bharāmahe devāvyām suhavam adhvarasrīyam |  
 surasṁim sōmam indriyām yamimahi tād devānām — || 8 ||

May Infinity, the mother of opulent sun and ocean, watch and preserve us safe from distress and sin. May we quickly obtain the light of Heaven without hindrance. We solicit today the protection of Nature's bounties. 3

May the resounding thunder of clouds keep away from us the wicked persons, evil dreams, distressing spirits and each and every voracious fiend. May we obtain quickly the shelter of the sunshines of seasonal months and the cloud-bearing winds. We solicit today the protection of Nature's bounties. 4

May the Lord of resplendence shine in the core of firmament; may the divine wisdom be propitious; may the supreme protector, (adored with sacred melodies) honour us. May we have divine wisdom for a (righteous) life. We solicit today the protection of Nature's bounties. 5

O divine twins, make our libations ascend to heaven free from injury and inspire our sacred words so that they send us bliss; may the offerings adorned with pure butter blaze up towards the divinities. We solicit today the protection of nature's bounties. 6

Hither I call the band of the cloud-bearing winds which deserve our invocation and are great, purifying, grantor of comforts and dispensers of riches to be our friends; we accept them for the attainment of health and wealth. We solicit today the protection of Nature's bounties. 7

May we offer the divine elixir, the protector of waters, beneficial to life, a friend of Nature's bounties, the glory of the skies and the radiant. It is the vigour that we desire. We solicit today the protection of Nature's bounties. 8

सनेम तत्पुंसनितां सन्निवृत्तिर्वयं जीवा जीवपुत्रा अनागसः ।  
 ब्रह्मद्विषो विष्वगेनो भरेरत तदेवानामवो अया वृणीमहे ॥९॥  
 ये स्या मनोर्यज्ञियास्ते शृणोतन् यद्वो देवा ईमहे तद्दातन् ।  
 जेवं कर्तुं रयिमद्वीरव्यशुस्तदेवानामवो अया वृणीमहे ॥१०॥

महद्दय महनामा वृणीमहेऽवो देवानां बृहतामनुवर्णाम् ।  
 यथा वसु वीरजाते नशामहे तदेवानामवो अया वृणीमहे ॥९॥  
 महो अग्नेः समिधानस्य शर्मण्यनागा मित्रे वरुणे स्वस्तये ।  
 श्रेष्ठे स्याम सवितुः सर्वमनि तदेवानामवो अया वृणीमहे ॥१२॥  
 ये सवितुः सत्यसवस्य विश्वे मित्रस्य वृते वरुणस्य देवाः ।  
 ते सोमं वीरवृद्धोदमो दधातन् ब्रविणं चित्रमस्ये ॥१३॥  
 सविता पश्चात्सवित् पुरस्तात्सवितोत्तरात्सविताधरात्तात् ।  
 सविता नः सुवतु सर्वतांति सविता नो रसतां दीर्घमायुः ॥१४॥

sanēma tát susantā sanītvabhir vayāṃ jivā jivāputrā ānā-  
 gasaḥ | brahmadvīṣho vīshvag ēno bhareṛata tād devānām  
 — || 9 || yé sthā mānor yajñīyās té ṣṛiṇotana yād vo devā  
 īnuhe tād dadātana | jāitram kṛātum rayimād vīrāvad yā-  
 gas tād devānām — || 10 || ॥

mahād adyā mahatām ā vṛiṇimahé 'vo devānām briha-  
 tāṃ anarvāṇām | yāthā vāsu vīrājātam nāṣāmahai tād de-  
 vānām — || 11 || mahó agnēḥ samidhānāsya śarmāny ānagā  
 mitré varuṇe svastāye | śrēṣṭhe syāma savitūḥ sāvīmāni  
 tād devānām — || 12 || yé savitūḥ satyāsavasya vīṣve mi-  
 trāsya vraté varuṇasya devāḥ | té saubhagam vīrāvad gū-  
 mad āpno dādihātana drāviṇam citrām asme || 13 || savitā  
 pascātāt savitā purāstāt savitōttarātāt savitūddharātāt | sa-  
 vitā naḥ suvatu sarvātātīm savitā no rāsataṃ dīrghām āyuh  
 || 14 || ॥

Let us, in company of our vigorous children, and devoid of guilt, live happily, sharing benefits with those who share with us. May those who dislike the god-loving men bear the punishment of their sins from all sides. We solicit today the protection of Nature's bounties. 9

O effulgent divine powers worthy to be adored by men, may you hear our prayers and grant us the award for which we pray. May you bestow upon us the wisdom-requisite for victory and fame with wealth and brave children. We solicit today the protection of Nature's bounties. 10

Today we crave for the gracious favours of mighty Nature's bounties, which are great and irresistible, so that we may obtain riches and brave children. We solicit today the protection of Nature's bounties. 11

May we, having been free from sin, obtain the happiness of the mighty and kindled fire divine in the presence of Lord of the sun and ocean for our welfare. May we share the best animating help of the supreme creator. We solicit today the protection of Nature's bounties. 12

May these universal cosmic powers who are the abodes of the eternal laws of the supreme creator and of the friendly and venerable divine powers, confer upon us auspicious and honourable wealth, comprising of brave children and cattle; and may we possess the capacity of accomplishing noble acts. 13

May the supreme animator on our west, the same creator on the east; the same one on the north and the same on the south bestow on us everything worth having. May the supreme impeller bestow upon us a long life. 14

( ३० ) सप्तमिंशं सूक्तम्

( १-१२ ) द्वादशार्चन्यास्य सूर्यस्य सौम्योऽमितया कृतिः । सूर्यो देवता । ( १-२, १२-१३ ) वषट्मसि-  
न्वपायेऽक्षरसौहृदस्योश्च जगती, ( १० ) दसम्याश्च विशुप् छन्दसी ।

११२॥

नमो मित्रस्य वरुणस्य चक्षसे मूढो देवाय तदृतं संपर्यत ।  
 दूरेदृशे देवजाताय केतवे दिवस्पुत्राय सूर्याय शंसत ॥१॥  
 सा मा सत्योक्तिः परि पातु विश्वतो द्यावा च यत्र ततनज्ज्ञानि च ।  
 विश्वमन्यसि विज्ञाते यदेजति विश्वाहापो विश्वाहोदेति सूर्यः ॥२॥  
 न ते अदेवः प्रदिवो नि वासते यदेतशोभिः पतुरे रघुर्यसि ।  
 प्राचीनमन्यदनु वर्तते रज उदन्पेन ज्योतिषा यासि सूर्य ॥३॥  
 येन सूर्य ज्योतिषा बाधसे तमो जग्मश्च विश्वमुदियाषि भानुना ।  
 तेनास्मद्विश्वमनिग्रामनाहुतिमपामीवामप दुष्प्वन्यं सुव ॥४॥  
 विश्वस्य हि प्रेषितो रक्षसि ब्रतमहेळपक्षरसि स्वधा अनु ।  
 यदद्य त्वां सूर्योपब्रवामहे तं नो देवा अनु मंसीरतु क्रतुम् ॥५॥  
 तं नो द्यावापृथिवी तन्न आप इन्द्रः शृण्वन्तु मरुतो हव वचः ।  
 मा शूने भूम सूर्यस्य सदृशि मद्रं जीवन्तो जग्णामंशोमहि ॥६॥

37.

Nāmo mitrāsya varuṇasya cakṣhase mahó devāya tād  
 ṛitam saparyata | dūredṛiṣe devājataya ketāve divās putrāya  
 sūryaya śaṁsata || 1 || sā ma satyóktiḥ pari pātu viśvāto  
 dyāvā ca yātra tatānann áhāni ca | viśvam anyān ná viśato  
 yád éjati viśvāhápo viśvāhód eti sūryaḥ || 2 || ná te ádevaḥ  
 pradīvo ní vāsate yád etaśóbhiḥ patarai ratharyási | prāci-  
 nam anyád ānu vartate rája úd anyéna jyótishā yāsi sūrya  
 || 3 || yéna sūrya jyótishā bādhase táno jágac ca viśvam  
 udiyārebi bhānúnā | ténāsmád viśvām ānirām ānāhutim  
 āpāmivām āpa dushvāpnyam suva || 4 || viśvasya hí prēshito  
 rākshasi vratām áhelayanu necárase svadhā ānu | yád adyā  
 tvā sūryopabrāvāmahai tām no devā ānu mānsīrata krátum  
 || 5 || tām no dyāvāpṛithiví tán na āpa índraḥ śṛiṇvantu  
 marúto hávam vācaḥ | mā śūne bhūma sūryasya sampṛiṣi  
 bhadrām jīvanto jaraṇām aśimahi || 6 || 12 ||

We pay homage to and sing praise of the sun divine, who is the eye of the friendly and venerable Lord, who is mighty and divine, who sees from afar, who is the god -- born, who is the manifestor (of all things), and who is the son of the lofty celestial region. 1

May these my ever-true words guide me on every side, wherever heaven and earth and the days are spread, in whom rests the entire dynamic creation in motion, in whom the waters daily flow and the sun rises every day. 2

O Sun, no godless man, from time remotest, could ever draw you down when you are driving forth with the winged dappled steed. An eternal radiance follows you when you move to the east, and you arise with a renewed lustre. 3

O divine sun, may you remove from us all kinds of famine, sickness, evil dreams, and faithlessness with that light with which you disperse the darkness and with that radiance with which you inspire every moving thing. 4

When invoked, you guard well the laws of universe and in your customary way arise free from wrath after the offerings of sacred oblations. May Nature's bounties be propitious to our sacred deeds. 5

May heaven and earth, the waters, the wind, the cloud hear our invocation and praises. May we never merge in sorrow at the sight of the sun. May we attain long life, and enjoy a prosperous happy old age. 6

विश्वाहो त्वा सुमनसः सुचक्षसः प्रजावन्तो अनमीवा अनागसः ।  
 उद्यन्तं त्वा मित्रमहो दिवेदिवे ज्योग्जीवाः प्रति पश्येम सूर्य ॥७॥  
 महि ज्योतिर्विश्रन्तं त्वा विचक्षण भास्वन्तं चक्षुषेचक्षुषे मयः ।  
 आगेहन्तं वृद्धतः पाजंसस्परि वयं जीवाः प्रति पश्येम सूर्य ॥८॥  
 यस्य ते विश्वा भुवनानि केतुना प्र चरेते नि च विशन्ते अकुभिः ।  
 अनागास्त्वेन हरिकेश सूर्याक्काक्का नो वस्यसावस्यसोदिहि ॥९॥  
 शं नो भव चक्षमा शं नो अक्का शं भानुना शं हिमा शं धृणेन ।  
 यथा शमध्यञ्जमसंदुरोणे तत्सूर्यं द्रविणं धेहि चित्रम् ॥१०॥

अस्माकं देवा उभयाय जन्मनि शर्म यच्छत द्विपदे चतुस्पदे ।  
 अदत्पिबर्दुर्जयमानमाशितं तदस्मे शं योररपो दयातन ॥११॥  
 यदो देवाश्चक्रम जिह्वया गुरु मनसो वा प्रयुती देवहेजनम् ।  
 अरावा यो नो अभि दुच्छुनायते तस्मिन्तदेनो वसयो नि धेतन ॥१२॥

viśvāhā tvā sumānasah sucākshasah prajāvanto anamivā  
 ānāgasah | udyāntam tvā mitramaho divé-dive jyóg jivāḥ  
 prāti pasyema sūrya || 7 || māhi jyótir bibhratam tvā vica-  
 kshapa bhāsvantam cākshushe-cakshushe mayah | āróhan-  
 tam brihatāḥ pājasas pári vayām jivāḥ prāti pasyema sūrya  
 || 8 || yāsyā te viśvā bhūvanāni ketūnā prā cérate ní ca vi-  
 śānte aktúbbhiḥ | anāgāstvéna harikeṣa sūryāhnāhnā no vá-  
 syasā-vasyasód ihi || 9 || śām no bhava cākshasā śām no  
 āhnā śām bhānūnā śām himā śām ghrīṇéna | yāthā śām  
 ādhvañ chām āsad duroné tát sūrya drāviṇam dhehi cit-  
 rām || 10 ||

asmākam devā ubhāyāya jānmane śārma ya-  
 chata dvipāde cātushpade | adāt pībad ūrjāyamānam āṣitam  
 tād asmé śām yór arapó dadhātana || 11 || yád vo devās  
 cakṛimā jihvāyā gurú mānaso vā prāyutī devahéjanam |  
 ārāvā yó no abhī duchunāyāte tāsmiñ tād éno vasavo ní  
 dhetana || 12 || 13 ||

May we, cheerful in spirit, ever-more keen to see, blessed with prosperity, free from sickness and sin, worship you daily. Enjoying a long life, may we behold you, O sun, the cherisher of your friends, rising day by day. 7

May we, enjoying a long life, day be day, behold you rising, O sun, you glance over all things and invested with great lustre and radiance, you give joy to every eye; you rise above the vast and mighty cosmic ocean. 8

O sun with golden aura, through your guidance, all creatures move and repose by night. May you come to us free from sin, and bless us with increasing comforts each and every day. 9

Bless us with radiance, bless us with perfect sunshine, be propitious to us with warmth; may the frozen snow be propitious to us also. O sun, bestow on us wealth of wondrous types, whereby we may prosper in our homes as well as abroad. 10

O Nature's bounties, bestow comforts upon both the classes of living beings, bipeds and quadrupeds, so that whether they be eating or drinking they become strong and healthy. Please grant to us peace and prosperity and perfect innocence. 11

O divine powers, if by some previous sin, we have provoked your anger or committed a sin with our tongue or by thoughtlessness, may you transfer that guilt of ours upon those evil ones who ever drag us into deep distress. 12



( ३८ ) अस्मिन्ने सुतम्

( १-५ ) यक्षयन्त्यास्य सुतस्य युष्मन्मन्त्रिणः कृतिः । इन्द्रो देवता । इयती उन्दः ॥

अस्मिन्ने इन्द्र पृत्सुतो यशस्वति शिमीवति क्रन्दसि प्राव सात्ये ।  
 यत्र गोपाता घृषितेषु स्वादिषु विष्वक्पतन्ति दिव्यो नृषाह्ये ॥१॥  
 स नः क्षुमन्तं सदेने व्यृणुहि गोर्जणसं रयिमिन्द्र श्रवाय्यम् ।  
 स्याम ते जपतः शक्र मेदिनो यथा व्यमुष्मसि तद्वसो कृधि ॥२॥  
 यो नो दासु आयौ वा पुरुषुतादेव इन्द्र युधये चिकेतति ।  
 अस्मामिष्टे सुपहाः सन्तु शत्रवस्त्वया वयं तान्वनुयाम संगमे ॥३॥  
 यो वृक्षेमिहव्यो यश्च मूरिमियो अमीके वरिवोविष्वाह्ये ।  
 तं विखादे सस्मिन्मय श्रुतं नरमर्वाश्चमिन्दमवसे करामहे ॥४॥  
 स्ववृजं हि त्वामहमिन्द्र शुश्रवानानुदं वृषम रघुचोदनम् ।  
 प्र मुखस्व परि कुत्सादिहा गीहि किमु त्वावान्मुष्कयोर्दद आसते ॥५॥

३६

Asmīn na indra prītsutaū yāśasvati śīmīvati krāṇdasi  
 prāva sātāye | yātra gōshātā dhr̥ṣhitēṣhu khādīṣhu viśhvak  
 pātanti didyāvo nṛishāhye || 1 || sā nah kṣhumāntaṃ sādane  
 vy ūṛṇuhi gōarṇasaṃ rayīm indra śravāyyam | syāma te  
 jāyataḥ śakra medīno yātbā vayām uśmāsi tād vaso kṛi-  
 dhi || 2 || yō no dāsa āryo vā puruṣtutādēva indra yudbhāye  
 cīketati | asmābhīṣh ṭe suśhābhāḥ santu śātravas tvāyā va-  
 yām tān vanuyāma saṃgamē || 3 || yō dabhṛébhir hāvyo  
 yāś ca bhūribhir yō abhīke varivovīn nṛishāhye | tāṃ vi-  
 khādē sāśnim adyā śrutām nāram arvāñcam indram āvase  
 karāmahe || 4 || svavṛijam hī tvām ahām indra śuśṛāvānā-  
 nudām vṛishabha radhracódanam | prā muñcasva pári kú-  
 tsād īhā gahi kīm u tvāvān muṣhkāyor baddhā āsate  
 || 5 || ३६

॥४॥

O Lord of resplendence, you roar in this glorious and arduous battle and assist us to the acquirement of benefits; this is the battle where cows are won and adversary overpowered; wherein arrows and missiles fly all round upon the fierce and courageous combatants. १

May you, O Lord of resplendence, grant us at our homes opulence, comprising food and milk-giving cattle. May we, O effulgent, be vigorous and victorious through your blessings. O munificent, may you fulfill all our desires by meeting them. २

O Lord of resplendence, adored by all, may every one who intends to assault us, whether a devotee, an infidel or a sinner, be destroyed through your aid; may all such adversaries be easily overcome by us; may we subdue each and everyone of them in battle. ३

Let us invoke today for our protection that Lord of resplendence who is ever pure, widely renowned and initiator of all sacred works. He is to be invoked by a few and by many in all deadly conflicts of men; He is the sure winner of wealth. ४

O Lord of resplendence the showerer of benefits, I have been hearing that you are the sole rescuer in every distress, the giver of unexpected strength and inspirer of your faithful devotees. May you release us from the all-devouring wicked. Please come here; how can such a person as you are remain indifferent and unconcerned (on such occasions). ५

( ३९ ) एकोनपत्वारिंशं सूक्तम्

( १५ ) ऋतुर्दशमेत्यास्य सुतस्य कामीवती योषा क्रमिक । अग्निनी देवते । ( १-१३ )  
प्रथमादित्रयोदशार्धं जगती । ( १४ ) ऋतुर्दशमास विदुष ऊन्वसी ।

- १५१ यो वां परिज्मा सुवृद्धिना रथो दौषामुषासो हव्यो हविष्मता ।  
शश्वत्तमासस्तसु वामिदं वयं पितुर्न नाम सुहवँ हवामहे ॥१॥  
चोदयतं सुवृत्ताः पिबन्तं धिय उत्पुर्ध्वीरीरयतं तदुद्गमसि ।  
यदासं भागं कृणुतं नो अश्विना सोमं न चारुं मघर्वत्सु नस्तुतम् ॥२॥  
अमाजुर्भिद्भवथो युवं मर्गाऽनाशोभिदवितारापमस्य चित् ।  
अन्धस्य चिन्नासत्या कृशस्य चिद्युवामिदाहुर्मिपजा रुतस्य चित् ॥३॥  
युवं च्यवानं सुनयं यथा रथं पुनर्युवानं चरथाय तप्तयुः ।  
नियोम्यमूहपुरद्वयस्परि विश्वेत्ता वां सर्वनेषु प्रवाच्या ॥४॥  
पुराणा वी वीर्याश्च प्र ब्रवा जनेऽयो हासयुर्मिपजा मयोभुवा ।  
ता वां नु नव्याववसे क्तामहेऽयं नासत्या श्रदुरिर्वथा दधत ॥५॥
- १५२ इयं वामहे ऋणुतं मे अश्विना पुत्रायैव पितरा मर्षं शिक्षतम् ।  
अनोपिरहो असजात्यामतिः पुरा तस्या अभिशस्तेरव स्पृतम् ॥६॥

89.

Yó vām párijmā suvrīd aṣvinā rátho doṣhām uśhāso-  
hāvyo havishmatā | śaṣvattamāśas tām u vām idām vayām  
pitūr ná náma suhávam havāmahe || 1 || codáyataṁ sūnṛtāḥ  
pīnvataṁ dhīya út púramdbhīr irayataṁ tād uṣmasi | ya-  
śásam bhāgām kṛiṇutāṁ no aṣvinā sómam ná cārum ma-  
ghāvatsu nas kṛitam || 2 || amājúraṣ cid bhavatho yuvām  
bhāgo 'nāśoṣ cid avitārāpamāsya cit | andhāsya cin nāsa-  
tyā kṛiśāsya cid yuvām id āhur bhishájā rutāsya cit || 3 ||  
yuvām cyāvānam sanāyam yáthā rátham púnar yúvānam  
caráthāya takathath | nīsh taugryām ūbathur adbhyaś  
pári vīśvét tá vām sávaneshu pravācyā || 4 || purāṇā vām  
vīryā prā bravā jāné 'tho hāsathur bhishájā mayobhuvā |  
tā vām nú nāvyaṁ avase karāmahe 'yām nāsatyā śrād arīr  
yáthā dádhat || 5 || 15 ||

iyām vām ahve ṣṛiṇutām me aṣvinā putráyeva pitārā  
māhyam śikṣatam | ānāpir ājūā aśajātyāmatib purā tāsya  
abhīśaster āva apritam || 6 ||

We all, assembled here, have been invoking from time immemorial the twin-divines by a name and venerable as that of father. Your swift-rolling chariot travels all around and turns well on all sides. It has to be invoked every morning and evening by the worshipper. 1

O twin-divines, may you inspire our words of truth, intellect and wisdom. May you bestow on us a glorious heritage and give our noble men treasures, bright as moon. 2

O ever-true divine powers, you are a good fortune for a wretched damsel who grows old at home; you are the hope of the famishing, of the blind and of the feeble. They call you the supreme healer of the sick and diseased. 3

You have been rejuvenating the aged and the famished people, like a worn out chariot now made fit to work again. You lift up the drowned man from the flooding waters. All these acts of yours are to be celebrated at our sacred places of worship. 4

O twin-divines, I proclaim your ancient heroic deeds among the people, for you are the best physician and bestower of comforts. We count both of you as worthy of adoration for our well being, so that, O ever-true divine, this worshipper may have full reliance on you. 5

O twin-divines, listen to me; I have been imploring you. May you give me your help, as parents give to their children, I feel, I am poor without a kin, without a friend or without the ties of blood. Save me before it becomes too late; save me from that curse. 6

युवं रथेन विमदायं शुन्ध्युयं न्यूहयुः पुरुमित्रस्य योषणाम् ।  
 युवं हवँ वधिमत्स्या अगच्छतं युवं सुपुतिं चक्रधुः पुरंध्रये ॥ ५ ॥  
 युवं विप्रस्य जरणामुपेयुषः पुनः कलेरकृणुतं युवद्वयः ।  
 युवं वन्दनमृशुदादुदूपयुयुवं सद्यो विस्पलामेतवे कृथः ॥ ८ ॥  
 युवं ह रेभं वृषणा गुहां हितमुदैरयतं ममुवांसमश्विना ।  
 युवंमवीसमुत तत्समत्रय ओमन्वन्तं चक्रधुः सुसवध्रये ॥ ९ ॥  
 युवं श्वेतं पेदेवश्विनाश्वं नवभिर्वज्रैर्नवती च वाजिनम् ।  
 चकृत्य ददगुर्दाव्यत्सखं भगं न नृभ्यो हव्यं मगोभुवम् ॥ १० ॥

११.५१ न ते राजानावदिते कुतश्चन नाहो अश्रोति दुरितं नकिर्भयम् ।  
 यमश्विना सुहवा रुद्रवर्तनी पुरोरथं कृणुथः पत्न्या सह ॥ ११ ॥  
 आ तेन यातुं मनसो जवीयसा रथं यं वामृभवश्चक्रश्विना ।  
 यस्य योगे दुहिता जायते दिवं उभे अहनी सुदिने विवस्वतः ॥ १२ ॥

yuvám ráthēna vimadāya śundh-  
 yúvam ny ūbathuh purumitrāya yóshanām | yuvám há-  
 vam vadhrimatyā agachataṃ yuvám sūshutim cakrathuh  
 púramdhaye || 7 || yuvám vīprasya jaraṇām upeyúśah pū-  
 nah kalér akṛiṇutam yúvad váyah | yuvám vāndanam rīśya-  
 dād úd ūpathur yuvám sadyó viśpālām étave kṛithah || 8 ||  
 yuvám ha rebhām vṛiśhanā gūhā hitám úd airayatam ma-  
 mṛivāṅsam aśvinā | yuvám rīhīsam utá taptám ātraya  
 ómanvantam cakrathuh saptāvadhraye || 9 || yuvám aśvetám  
 pedāve 'śvināśvam navábhīr vājair navatī ca vājīnam | car-  
 kṛītyam dadathur drāvayātsakham bhāgam ná nṛībhyo háv-  
 yam mayobhūvam || 10 || १० ||

ná tām rājānāv aditē kútaś caná nānho aśnoti duritám  
 nákir bhayám | yám aśvinā suhavā rudravartanī purora-  
 thām kṛiṇutbhāḥ pátnyā sáhā || 11 || á téna yātam mánaso  
 jáviyasā rátham yám vām rībhāvaś cakrūr aśvinā | yāsya  
 yóge duhitā jáyate divá ubhé áhanī sudīne vivásvataḥ || 12 ||

You both speedily confer on us intellect and the capacity to work. Verily you are extremely friendly and beneficial to us in our joy and happiness. You bless the barren women with progeny, and grant noble offsprings to the happy wife. May you grant her ample health and strength. 7

You give again the vigour of a youthful life to the genius, when old age advances on him; you rescue the prayful man and raise him from the pit of poverty in which he has fallen. In a moment, you give strength to the charitable woman to proceed on her way. 8

O twin-divines, showerer of benefits, endowed with manly strength, rescue the faithful worshipper when hidden in the cave and well-nigh dead, you make the heated firekit cool for the person free from all the three attachments; you liberate the person who is a slave of his seven sense — organs. 9

O twin-divines, on the assiduous person you bestow spotless character with nine and ninety (i.e. countless) vigorous attributes. This is the vigour which puts to flight the friends of his foe. He is worthy to be invoked and a source of delight like wealth to men. 10

O lofty pair of sovereigns, twin-divines, invincible, worthy of invocation, while you go on your glowing path, the man and his wife whose charge you have undertaken and whom you place in front of your chariot, he is never subdued by wickedness, nor suffers from grief, distress or danger from any quarter. 11

Come, O twin-divines, with the chariot that is swifter than thought and which the wise cosmic divine powers make for you; this is the chariot to carry the heaven's daughter, the dawn, when born, and also the auspicious day and night spring forth from the Lord of cosmic radiance. 12

ता वृत्तिर्योतं जमुषा वि पर्वतमपिन्वतं शयवे धेनुमश्विना ।  
 वृकस्य चिद्वृत्तिकामन्तरास्यायुवं शर्वीभिर्गृहितामसुखतम् ॥१३॥  
 एतं वां स्तोममश्विनावकर्मोक्तक्षाम मृगवो न रथम् ।  
 न्यमृक्षाम योषणां न मर्ये नित्यं न सूनुं तनयं दधानाः ॥१४॥

tā vartir yātam jayūshā vi pārvatam āpinvatam śayāve  
 dhenūm asvinā | vṛikasya cid vṛtikāṁ antār asyād yuvāṁ  
 śācībhir gṛahitām amuñcatam || 13 || etam vaṁ stōmam asvi-  
 nāv akarmātakshāma bhṛīgavo nā rātham | ny amṛikshāma  
 yōshanām nā mār्यe nītyam nā sūnūṁ tānayaṁ dādhanāḥ  
 || 14 || 17 ||

( ४० ) पराशरिणं सूक्तम्

( १-१७ ) ऋक्सर्वस्यास्य सूक्तस्य अश्वीवती योषा मृगवो । मश्विनी देवते । गगती इन्द्र ।

११८० रथं यान्तं कुह को ह वां नरा प्रति द्युमन्तं सुविताय भूषति ।  
 प्रातर्यावाणं विष्वं विशेविशे वस्तोर्वस्तोर्वहमानं धिया शमि ॥१॥  
 कुह खिरोषा कुह वस्तोरश्विना कुहोभिषित्वं करतः कुहोषतुः ।  
 को वां शयुत्रा विधवेव देवरं मर्यं न योषा कृणुते सुघस्थ आ ॥२॥  
 प्रातर्जरेये जरणेव कापया वस्तोर्वस्तोर्यजता गच्छथो गृहम् ।  
 कस्य च्छता भवणः कस्य वा नरा राजपुत्रेव सवनाव गच्छथः ॥३॥

40.

Rātham yāntam kūha kó ha vām narā prāti dyumān-  
 tam suvitāya bhūshati | prātaryāvaṇam viḥhvām viṣe-viṣe  
 vāstor-vastor vāhamānam dhiyā śami || 1 || kūha svid dośhā  
 kūha vāstor asvinā kūhābhipitvām karataḥ kūhoshatuḥ |  
 kó vām śayutrā vidhāveva devāraṁ mār्याṁ nā yōsha  
 kṛiṇute sadbāsṭha ā || 2 || prātār jarethe jaraṇéva kāpayā  
 vāstor-vastor yajatā gachatho grīhām | kāsya dhvasāḥ bha-  
 vatbaḥ kāsya vā narā rājaputrēva sāvanāva gachathah  
 || 3 ||

May you two, twin-divines, climb the path to the mountain with your triumphant cosmic chariot; you are the one who make the barren cow yield milk for the devotee and liberate from the wolf's deep throat and set again at liberty the swallowed quail (as if, releasing the rain — waters from the grip of the clouds). 13

We have composed the poem of laudation for you, O twin-divines, like the good artisan designing a chariot. We have decked it as a handsome maid to meet the young man, and brought it to the family as a son to continue the family — lineage. 14

## 40

O Leaders of sacred cosmic sacrifice, whither does your radiant chariot go on its way? Who decorates it for you for its happy course, starting at the day break, visiting each morning every home; and bringing wealth day after day to men one after another? 1

O twin-divines, where are you by night? Where are you by day? Where is your halting place? Where do you dwell or rest during night? Who brings you homeward as the bride attracts the groom? 2

O illustrious leaders, you are glorified at dawn like two ancient monarchs in the words of a poet. You go day by day to the house of your worshipper, whose failings you destroy? To whose libations do you go and attend like two princes? 3



युवां मृगं व वारणा मृगप्यवो दोषा वस्तोर्द्विषा नि ह्वयामहे ।  
 युवं होत्रामृतया जुह्वते नरेषु जनाय वहथः शुभस्पती ॥४॥  
 युवां ह घोषा पर्यश्विना यती राज्ञो ऊचे दुहिता पृच्छे वो नरा ।  
 भूतं मे अहं उत भूतमकवेऽश्ववते रथिने शक्तुमर्षति ॥५॥

२११४

युवं कवी पुः पर्यश्विना रथं विशो न कुत्सो जरितुर्नशायथः ।  
 युवेह मशा पर्यश्विना मध्यासा भरत निष्कृतं न योषणा ॥६॥  
 युवं ह भुज्यु युवमश्विना वशं युवं शिञ्जारमुशनामुपारथुः ।  
 युवो ररावा परि सग्न्यमासते युवोरुहमवसा सुभमा चके ॥७॥  
 युवं ह कृशं युवमश्विना शयु युवं विधन्तं विधवांमुह्ययः ।  
 युवं सनिभ्यः स्तनयन्तमश्विनापे व्रजमृणुयः सप्तात्यम् ॥८॥  
 जनिष्ट घोषा पतयत्कनीनको वि चारुहन्वीरुधो दंसना अनु ।  
 आसौ रीयन्ते निवनेव सिन्धवोऽस्मा अहं भवति तत्पतित्वनम् ॥९॥

yuvām mṛigēva vāraṇā mṛiganyāvo doṣhā vāstor ha-  
 vīshā nī hvayāmahe | yuvām hōtrām ṛituthā jūlvate narē-  
 sham jānāya vahathah ṣubhas pati || 4 || yuvām ha ghōshā  
 pāry aśvinā yatī rājña ūce duhitā pṛichē vām nara | bhū-  
 tātam me āhna utā bhūtam aktāvé 'śvāvate rathīne śaktam  
 ārvate || 5 || 18 ||

yuvām kavī shṭbah pāry aśvinā rātham viṣo nā kūtso  
 jaritūr naśayathah | yuvór ha mākshā pāry aśvinā mādhy-  
 āsā bharata nishkritām nā yōshanā || 6 || yuvām ha bhujyān  
 yuvām aśvinā vāsam yuvām śiñjārāni uśnāni ūparathah |  
 yuvó rārāva pári sakhyām āsate yuvór ahām āvasā sumnāni  
 ā cake || 7 || yuvām ha kṛīśām yuvām aśvinā śayām yuvām  
 vidhāntam vidhāvām urushyathah | yuvām sanibhya sta-  
 nāyantam aśvināpa vrajām ūrṇuthah sapṭāsyam || 8 || jā-  
 nishta yōshā patāyat kanīnakó ví cāruhan vīrūdho daṁśanā  
 ānu | āsmini rīyante nivanēva síndhavo 'smā āhne bhavati  
 tát patitvanām || 9 ||

Like a pair of hunters that follow two wild elephants, we call you down with oblations at morning and evening. O Lord of splendour, you bring food to strengthen the mankind. Worshipers present offerings to you at all due seasons. ॥

O twin-divines, illustrious leaders, I, the daughter of the sun, come to you with a request; Be by my side in the day, and in the night as well to help me. May my brother, who possesses a chariot and horses, be favoured with a son. ॥

O twin-divines, you are wise, may you bring your invulnerable chariot near those sages who sing your praises. The bee carries your honey (for oblation) in its mouth, as the maid carries purified (honey). ॥

O twin-divines, you rescue the saviour and take him across. Please come to hear the excellent praises of the worshipper who beseeches your friendship with oblations and desires to be rescued. Through your protection, I desire happiness. ॥

Verily O twin-divines, you protect the feeble men, and those who are not active; you protect the worshipper and the widow. O twin-divines, you set open the seven-mouths (i.e. the seven sense-organs, ears, eyes, nose, tongue, the sense of touch, mind and intellect). ॥

O twin-divines, the bride is here, fully matured; let the youth approach her for progeny; may the plants of unusual beauty spring up after the rains; for him may the streams flow as if from a deep descent; may he, the invulnerable, have full privileges of a hundred over her. ॥

जीवं रुदन्ति वि मयन्ते अध्वरे दीर्घामनु प्रसिति दीधियुर्नरः ।  
वामं पितृभ्यो य इदं समेरिरे मयः पतिभ्यो जनयः परिष्वजे ॥१०॥

१०० न तस्य विष्टु तदु षु प्र वोचत युवा ह ययुवत्याः स्नेति योनिषु ।  
प्रियोस्त्रियस्य वृषभस्य रेतिनो गृहं गमिमाश्विना तदुश्मसि ॥११॥  
आ वामगन्त्युमतिर्वीजिनीवमु न्यश्विना हस्तु कामा अयंसत ।  
अमृतं गोपा मिथुना शुभस्पती प्रिया अर्यम्णो दुर्यो अशीमहि ॥१२॥  
ता मन्दमाना मनुषो दुरोण आ धत्तं रयि सहवीरं वचस्ववे ।  
कृतं तीर्थं सुप्रपाणं शुभस्पती स्थाणुं पथेष्ठा मपे दुर्मतिं हतम् ॥१३॥  
कं स्विदुय कतुमाश्विना विष्टु वृक्षा मादयेते शुभस्पती ।  
क ई नि येमे कतुमस्य जग्मतुर्विप्रस्य वा यजमानस्य वा गृहम् ॥१४॥

jīvām rudanti ví mayante adhvaré dīr-  
ghām ānu prāsitiṃ didhiyur nārah | vāmām pitṛibhyo yā  
idām sameriré māyah pātibhyo jānayah parishvāje  
॥ 10 ॥ १० ॥

nā tāsa vidma tād u shū prā vocata yuvā ha yād yu-  
vatyāḥ kshéti yónishu | priyósriyasya vṛishabhlāsyā retīno  
gṛihām gamemāṣvinā tād uśmasi ॥ 11 ॥ ā vām agan su-  
natīr vājinivasū ny āṣvinā hṛitsú kāmā ayaṁsata | ābhū-  
tam gopā mithunā śubhas patī priyā aryaninó dūryāṁ aṣi-  
mahi ॥ 12 ॥ tā mandasānā mānuṣho duroṇā ā dhattām ra-  
yīm sahāvīram vacasyāve | kṛitām tīrthām suprapāṇām śu-  
bhas patī sthāṇūm patheshthām āpa durmatīm batam ॥ 13 ॥  
kvā svid adyā katamāṣv aṣvinā vikshú dasrā mādayete śu-  
bhās patī | kā im ní yome katamāsyā jagmatur víprasya  
vā yājamānasya vā gṛihām ॥ 14 ॥ २० ॥

There are men, who grieve for the life (of their wives lying seriously ill), and get them admitted to sacred places for treatment. In the playful mood, they wish them a long life, and hold them in their embraces; they ask their elders to pray for recovery. Upon such husbands, the wives bestow their love and long for their embraces. 10

O twin-divines, we have no knowledge of this relationship; would you please advise? Will you tell us how it is that the youth dwells in the chamber of the bride? We wish to go to the abode of our dear and youthful husbands; this is our desire. 11

O twin-divines, rich in food, lords of water, may your blessings, be showered on us; may your aspirations be fulfilled; you have become our two-fold guard; may we as beloved wives reach the house of our husbands. 12

May you with delight, bestow riches and brave children on me, when settled in the house of my husband. O Lord of splendour, may you help to make the water of sacred pond good to drink; may you remove the tree that stands and blocks the road, and the malevolent person that obstructs our way. 13

O twin-divines, wonder-workers, lords of lustre, in what place and among what people do you delight yourselves today? Who detains you now? To the house of what sage or what worshipper have you gone? 14

( ४१ ) अश्वत्थारिणं मृतम्

( ४१ ) दृष्टव्यास्य मृतस्य वसिष्ठः मुहुरत्य ऋषिः । अश्विनी देवतः । अगनी छन्दः ॥

- ४११ समानमु त्यं पुंरुहृतमुक्थ्यं<sup>१</sup> रथं त्रिचक्रं सर्वनां गतिं गतम् ।  
 परिज्मानं विद्वथ्यं सुवृत्तिभिर्वयं व्युष्टा उपसौ हवामहे ॥१॥  
 प्रातर्युजं नासत्याधि तिश्वः प्रातर्यावाणं मधुवाहनं रथम् ।  
 विशो येन गच्छ्यो यज्वरीरं किरिक्षियज्ञं होतृमन्तमश्विना ॥२॥  
 अध्वर्युं वा मधुपाणिं सुहस्त्यमग्निं वा धृतदंष्ट्रं दमूतसम् ।  
 विप्रस्य वा यत्सर्वानि गच्छथोऽन् आ यतिं मधुपेयमश्विना ॥३॥

41.

Samānām u tyām puruhūtām ukthyām rātham tricak-  
 rām sāvanā gānigmatam | parijmānam vidathyām suvṛiktī-  
 bhīr vayām vyūṣṭā ushāso havāmahe || 1 || prātaryūjam  
 nāsatyādhi tishṭhathah prātaryāvānam madhuvāhanam rā-  
 tham | viśo yēna gāchatho yājvarīr narā kirēś cid yajūām  
 hōṭṛimantam aśvinā || 2 || adhvaryūm vā mādhpāṇim su-  
 hāstyam agnīdham vā dhṛitādaksham dāmūnasam | viprasya  
 vā yāt sāvanani gāchatho 'ta ā yātam madhupēyam aśvinā  
 || 3 || 21 ||

( ४२ ) द्विवत्थारिणं मृतम्

( ४२ ) अश्वत्थारिणस्य मृतस्याग्निरसः इन्द्रा ऋषिः । इन्द्रो देवता । द्विष्टुप् छन्दः ॥

- ४२१ अस्तेव सु प्रतर लायमस्यन्भूर्पशिव प्र भरा स्तोममसौ ।  
 वाचा विप्रास्तरत् वाचमर्यो नि रामय जरितुः सोम इन्द्रम् ॥१॥  
 दोहेन गामुप शिक्षा सर्वाय प्र बोधय जरितर्जुमिन्द्रम् ।  
 कोशं न पूर्णं वसुना न्यृष्टमा च्यावय मघदेयाय शूरम् ॥२॥

42.

Āsteva su pratarām lāyam āsyan bhūṣhann iva prā-  
 bharā stomam asmai | vācā vipras tarata vācam aryō nī  
 rāmaya jaritaḥ sōma indram || 1 || dōbena gām ūpa śikṣhā  
 sākṣhāyam prā bodhaya jaritar jārām indram | kōṣam nā  
 pūrṇāni vāsuna nyṛiṣṭam ā cyāvaya maghadēyāya śūram  
 || 2 ||

41

(O twin-divines), we invoke with pious prayers, your common cosmic chariot, which is praised by many, adorable, three-wheeled, frequenting sacred places of worship, traversing all around the universe at the break of every morning ।

O ever-true twin-divines, illustrious leaders, may you ascend your nectar-bearing chariot, which is harnessed and set in motion at the break of dawn and with which you go to the people who are engaged in noble deeds, and with which you go to cherish the sacred works of benevolent men and worshippers. २

O twin-divines, may you, with the sweet nectar in young hand, come to the liberal donor, as a ministrant priest or as a giver of oblations to the fire, you have been going to the places of wise worshippers. Come from them to us also and accept our loving homage. १

42

May you direct your laudations to Him as an archer aiming his arrow to its mark, or like a decorator. O sages, may you subdue the praises of the wicked with your superior praises. O worshipper, delight the resplendent Lord by offering to Him your ecstatic love. १

O worshipper, may you draw your friend (the resplendent Lord) to your side like a cow at milking. May you awake the Lord, the lover. Persuade the hero who possesses a vessel loaded with immense wealth for liberal distribution. २

क्षिप्रं त्वा मघवन्भोजमाहुः शिशिहि मां शिशये त्वा शृणोमि ।  
 अग्नेस्वती मम धीरेस्तु शक्र वसुविदं मर्गमिन्द्रा मर्ता नः ॥३॥  
 त्वां जना ममसत्येऽप्यिन्द्र संतस्थाना वि ह्वयन्ते समीके ।  
 अत्रा युजै कृणुते यो हविष्मन्नासुन्वता सख्यं वष्टि शूरः ॥४॥  
 धनं न स्पृन्दं बहुलं यो अस्मै तीव्रान्तोमौ आसुनोति प्रयस्वान् ।  
 तस्मै शत्रून्सुतुकान्प्रातरहो नि स्वष्ट्रान्युवति हन्ति वृत्रम् ॥५॥

यस्मिन्वयं दधिमा शंसमिन्द्रे यः शिश्राय मघवा काममस्मे ।  
 आराधित्सन्मपतामस्य शत्रुर्व्यस्मै पुत्रा जन्या नमन्ताम् ॥६॥  
 आराच्छत्रुमप वाधस्व दुरमुग्रो यः शन्वः पुरुहूत तेन ।  
 अस्मे धेहि यवमुद्रोमदिन्द्र कृधी धियं जरित्रे वाजरत्नाम् ॥७॥  
 प्र यमन्तवेषुवासो अगमन्तीषाः सोमा बहुलान्तास इन्द्रम् ।  
 नाह दामानं मघवा नि यैस्सन्नि सुन्वते वहति भूरि दामम् ॥८॥  
 उत प्रहमन्तिदीव्या जपाति कृतं यच्छुषी विचिनोति काले ।  
 यो देवकामो न धना रुणद्धि समितं राया सृजति स्वधावान् ॥९॥

kīm aṅgā tvā maghavan bhojām āhuh ṣiṣhī mā ṣiṣa-  
 yām tvā śṛṇomi | āpnasvati māma dhīr astu śakra vasu-  
 vidam bhāgam indrā bharā nah || 3 || tvām jānā mamasat-  
 yēshv indra samtasthānā vi hvayante samīke | ātrā yujam  
 kṛiṇute yó havīshmán násunvatā sakhyām vashti śūraḥ  
 || 4. || dhānam ná syandram bahulam yó asmai tivrān só-  
 māñ āsunóti prāyavān | tāsmai śātrūn sutūkān prātār  
 ābno nī svāshtrān yuvāti hānti vṛitran || 5 || = ||

yāsmiṇ vayām dadhinaś śānsam indre yāḥ ṣiṣṛāya ma-  
 ghavā kāmam asme | ārac cit sán bhayatām asya śātrur  
 ny āsmai dyumnā jānyā namantām || 6 || ārac chātrum āpa  
 bādhasva dūrām ugró yāḥ śāmbaḥ puruhūta tūna | asme  
 dhehi yavamad gómad indra kṛidhī dbīyam jaritré vāja-  
 ratnām || 7 || prā yām antār vṛishasavāso āgwan tivrāḥ sómā  
 bahulāntāsa indram | náha dāmānam maghāvā nī yañsan  
 nī sunvaté vahati bhūrī vāmām || 8 || utá prabām atidīvyā  
 jayāti kṛitām yác chvaghunī vicinóti kālē | yó devākāmo ná  
 dhānā runaddhi sám it tám rāyā sṛijati svadhāvān || 9 ||

O dear bounteous Lord, why do the sages call you the nourisher? Please inspire me, as I hear, you are the best inspirer, O mighty resplendent Lord, let my intelligence be productive of fruitful works; may you grant us destiny that brings wealth. 1

O resplendent Lord, the people earnestly call upon you in battles when they collectively face the conflicts. The brave Lord makes him His friend who offers oblations, i.e. has trust in Him, He does not seek friendship with the faithless. 4

The resplendent Lord over-throws in early mornings. His well-weaponed adversaries and slays the tyrant enemies of the one who is assiduous, and who offers intense love (the sharpjuices) and his worldly possessions to Him. 5

May the enemy of that Lord of resplendence, to whom we offer our praises, and who fulfills our aspirations, be in fear of the Lord even when far off; may he, the faithless person, bow before the Lord and surrender all his wealth and glory at His feet. 6

O resplendent Lord, adored by all, may you drive far away the wicked with your fierce bolt of justice. O Lord, give us wealth of barley, food and cattle, and make your worshipper's prayer productive of pleasant viands. 7

The resplendent Lord is the recipient of abundant effused love and extensive praises; the bounteous Lord does not desert the offerer of the oblations, but destroys ample wealth upon the person who pays homage to Him. 8

Having driven away the assailant, he triumphs, just as a gambler; selects his antagonist and piles his grains at proper time. The devotee, who aspires to be divine, and as such, invokes Nature's divinities should not keep back his riches. To such a liberal devotee, the powerful resplendent Lord gives all His riches. 9



गोभिष्टरेमामिति दुरेवां यवेन क्षुधं पुरुहूत विश्वाम् ।  
 वयं राजभिः प्रथमा धनान्यस्माकैर्न वृजतेना जयेम ॥१०॥  
 वृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादर्धादद्यायोः ।  
 इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरिवः कृणोतु ॥११॥

४६-

bhisb țaremāmatim durévām yāvena kshūdham puruhūta  
 vīsvām | vayām rājabbih prathamā dhānāny asmākena vṛi-  
 jānenā jayema || 10 || bṛhaspátir naḥ pári pātu pascād utót-  
 tarasmād ádharād aghāyóḥ | índrah purástad utá inadhyató  
 naḥ sákhā sákhibh, o várivaḥ kṛṇotu || 11 || 23 ||

[ यय वन्योऽनुवाकः ४ ]

( ४३ ) भिजलारिका मूलम्

(१-११) एकादशार्चन्यास्य मूलम्याङ्गिनमः कृष्ण कृषिः । इन्द्रो देवता । (१-२) ययमादिपञ्च  
 ब्रह्मी, (१०-११) दशम्येकादशवर्षा निपुण उन्दली ॥

४२७४

अच्छा म इन्द्रं मतयः स्वरिदः सध्रीचीर्विश्वा उशतीरनूपत ।  
 परिष्वजन्ते जर्नयो यया पतिं मयं न शुभ्यं मुघ्यानमुतये ॥१॥  
 न घा त्वद्रिगं वेति मे मनस्वे इत्कामं पुरुहूत विश्वम् ।  
 राजेव दस् नि पदोऽधि वर्हिष्यस्मिन्तु सोमोऽवपानमस्तु ते ॥२॥  
 विषूवृदिन्द्रो अमतेरुत क्षुधः स इद्रायो मघवा वस्व ईशते ।  
 तस्यदिमे प्रवृणे मस सिन्धयो वयो वर्धन्ति वृषमस्य शुष्मिर्णः ॥३॥  
 वयो न वृक्षं सुपलाशमामदन्तोमास इन्द्रं मन्दिर्नश्चमुपदः ।  
 प्रेषामनीकं शर्वसा दविद्युतद्विदस्वर्भर्नवे ज्योतिरायम् ॥४॥

43.

Achā ma índram matáyah svarvidah sadbrícir vīsvā  
 usatīr anushata | pári shvajante jānayo yáthā pátim mār-  
 yam ná śundbyúṁ maghāvānam ūtāye || 1 || ná ghā tvadríg  
 āpa veti me mānas tvé it kāmam puruhūta śisraya | rájeva  
 dasma ní shadó 'dhi barbhīshy asín sū sóme 'vapānam  
 astu te || 2 || vishūvríd índro ámater utá kshudbhāḥ sá íd  
 rāyó maghāvā vásva ísate | tásyéd imé pravané saptá śn-  
 dhavo váyo vardhanti vṛishabhásya śushmīṇah || 3 || váyo  
 ná vṛikshām supalāśām āsadan sómāsa índram mandīnaḥ  
 camūshādaḥ | praishām ānikam śāvasā dávidyuntad vidāt  
 svār mánave jyátir áryam || 4 ||

O Lord, adored by all, may we subdue all evils caused by poverty, and lack of cattle; may we escape all hunger by means of our barely — fields; may we acquire riches through our wealthy noble men and may we acquire wealth through our own valour. 10

May the preceptor Lord of the universe protect us from a malignant adversary coming from behind, from above and from below. May the resplendent Lord defend us from our foes in the front and in the centre May He bestow wealth upon us as a friend upon his friends. 11

## 43

May the poems of praises, heavenly-blissful, concentrated and ever-eager, glorify the resplendent Lord and embrace just as women embrace men, their husbands free from defect, for the sake of protection. 1

O Lord, of godly aspect, adored by all, my mind, internally directed towards you, never goes astray for I have set my hopes on you. May you be enshrined in our hearts like a prince, O Lord of splendour, and may you drink the elixir of divine love here. 2

May the bounteous Lord, the resplendent be the remover of thirst and hunger. He is Lord over precious riches. These seven rivers, flowing along a slope on their downward path, increase the vital vigour of the mighty showerer of blessings. 3

As birds perch upon the leafy tree, so the exhilarating elixirs of our divine love, filling the ladies, flow to the resplendent Lord. The summit of these elixirs glows with splendour through their mighty power; may the Lord spontaneously bestow divine light upon men. 4

कृतं न क्षुभी वि चिनोति देवने संवर्गं यन्मघवा सूर्यं जयत् ।  
न तत्ते अन्यो अनु वीर्यं शकन्न पुराणो मघवन्नोत नूतनः ॥५॥

१२.११ विंशविंशं मघवा पर्यशायत् जनानां धेना अवचार्कशदृषा ।  
यस्याहं शक्रः सवनेषु रण्यंति स तीर्थैः सोमैः सहते पृतन्यतः ॥६॥  
आपो न सिन्धुमभि यत्समक्षरन्त्सोमांस इन्द्रं कृत्वा इव हृदम् ।  
वर्धन्ति विप्रा महौ अस्य सादने यवं न वृष्टिर्दिव्येन दानुना ॥७॥  
वृषा न क्रुद्धः पतयद्रजःस्वा यो अर्यपत्नीरकृणोदिमा अपः ।  
स सुन्वते मघवा जीरदान्वेऽविन्द्वज्ज्योतिर्मनवे हविष्मते ॥८॥  
उक्षायातां परशुज्योतिषा सह भूया ऋतस्य सुदृषा पुराणवत् ।  
वि रोचतामरुषो भानुना शुचिः स्वर्णं शुकं शुशुचीत् सत्यतिः ॥९॥  
गोभिष्टरेमामतिं दुरेवां यवेन क्षुधं पुरुहूत विश्वाम् ।  
वयं राजभिः प्रथमा धनान्यसाकेन वजनैना जयेम ॥१०॥  
बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादद्यायोः ।  
इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरिवः कृणोतु ॥११॥

kṛitām ná avaghañ ví cinoti  
dévane samvārgam yān maghāvā sūryam jāyat | ná tát te  
anyó ánu vīryām śakan ná purāṇó maghavan nótá nūta-  
nah || 5 || 24 ||

viśam-viśam maghāvā pāry aśāyata jānānām dhēnā ava-  
cākaśad vṛiṣhā | yāsyāha śakrāḥ sāvaneshu rāṇyanti sá tī-  
vraṣh sōmaiḥ sabate pṛitanyatāḥ || 6 || āpo ná śindhum abhī  
yāt samākṣharan sōmāsa indram kulyā iva 'hradām | vār-  
dhanti viprā máho asya sādane yāvam ná vṛiṣhtīr divyēna  
dānuna || 7 || vṛiṣhā ná krudhāḥ patayad rájassv á yó aryá-  
patnir ákṛiṇod imā apāḥ | sá sunvaté maghāvā jīrādānavó  
'vindaḥ jyótir mánave havishmate || 8 || úḥ jāyatām paraśūr  
jyótishā sabā bhūyā rītāsya śudúghā purāṇavat | ví roca-  
tām arushó bhānúnā śúcīḥ svār ná śukrām śusucīta sātpa-  
tiḥ || 9 || góbhīsh ṭarenāmatim — || 10 || brīhaspātīr<sup>1</sup> nah  
pāri — || 11 || 25 ||

As a gambler at play piles his winnings, so the bounteous Lord recovers water from the cloud-bearing rays of the sun; no one else, ancient or modern, is able to imitate your vigour in this respect. 5

The bounteous Lord, the showerer of blessings, enshrines in the heart of every one of us. He takes cognizance of the words of praise of all men — the men, in whose noble deeds the effulgent Lord delights. He overcomes all the evil tendencies through the ecstasy of intense spiritual joy. 6

The elixir of divine prayers flows towards the resplendent Lord as rivers to a lake. The pious worshippers exalt His greatness in the prayer halls just as the rain swells barley (grown in field) by moisture sent from heaven. 7

As a furious bull in the world rushes upon another one, the same way, the resplendent sun, the protector of the farmers, directs these streams of water towards us; the bounteous sun promptly pours light upon the person, who is liberal and offers him oblations. 8

Let the bright axe (or the thunderbolt) of the sun come forth (for the destruction of clouds) together with radiance; let the divine voice (of truth) be easily manifested, as in times of yore; may the bright radiant sun shine with splendour; may the protector of the virtuous (devotee) grow brightly like a heavenly light. 9

O Lord, adored by all, may we subdue evils caused by poverty and lack of our cattle; may we escape all hunger by means of our barley-fields. May we acquire the riches through our wealthy noble men, and may we conquer wealth through our own valour. 10

May the preceptor Lord of universe, protect us from malignant adversaries coming from behind, from above, and from below; may the resplendent Lord defend us from our foes in the front and in the centre. May He bestow wealth upon us as a friend upon his friends, 11



May the Lord of resplendence, the Lord of wealth, come hither with His cosmic chariot for His exhilaration; He is the over-comer of all evil forces by His great unsurpassable might that has no limit. 1

O sovereign protector of men, the cosmic chariot is well-established; your rays are well-controlled; your hand firmly grasps the bolt of justice; O Lord of all, come quickly towards us by glorious path. We shall augment your energies through our loving prayers and exhilarating praises. 2

May the fierce, vigorous and co-exulting horses of the sun, bring Him near to us; He, the king of men, is armed with the bolt of justice; He verily is the conqueror of evils, the showerer of benefits, and the possessor of real vigour. 3

Verily, O Lord of resplendence, you preserve in your vast form the productive power which protects life and provides intelligence and strength to all; may you bestow upon us vigour, keep us in your protection, for you, as a Lord, are the inspirer and joy-giving to all wise and virtuous. 4

May precious treasures come quickly to us, for, verily, we have been glorifying you, come to bless your faithful devotees who have lovingly been offering their affections to you. Verily, you are the Lord of every one; as such may you enshrine in our hearts; may your faithful devotees be not suppressed and insulted any time. The means of enjoyment, your cups, enjoined by law, are not to be insulted by evil-spirited tendencies. 5

Those devotees, who surrender completely to the Lord, and acquire reputation, not to be surpassed, go separately (to higher summits), but those who could not ascend the boat of righteousness, sink down in desolation, like a wretched man plunged in debts. 6

पृथैवापागपरे सन्तु दूढोऽश्वा येषां दुर्युजं आयुयुजे ।  
 इत्था ये प्रागुपरे सन्ति दावने पुरुणि यत्र वयुनानि भोजना ॥७॥  
 गिरीरञ्जनेजमानौ अधारयद्वयौः क्रन्ददन्तरिक्षाणि कोपयत् ।  
 समीचीने धिषणे विष्कभायति वृष्णः पीत्वा मदं उक्थानि शंसति ॥८॥  
 इमं बिभर्मि सुकृतं ते अङ्गुशं येनारुजासि मघवञ्छफारुजः ।  
 अस्मिन्सु ते सर्वेन अस्त्योक्त्यं सुत इष्टो मघवन्बोध्याभगः ॥९॥  
 गोभिष्टरेमामतिं दुरेवां यवेन क्षुधं पुरुहूत विश्वाम् ।  
 वयं राजभिः प्रथमा धनान्यस्मार्केन वृजनेना जयेम ॥१०॥  
 बृहस्पतिर्नः परि पातु पुश्चादुतोत्तरस्मादधरादद्यायोः ।  
 इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरिवः कृणोतु ॥११॥

evaivāpāg āpare santu

dūḍhyo 'śvā yésham duryúja āyuyujré | itthā yé prág  
 āpare śanti dāvāne purāṇi yātra vāyúnāni bhójanā ॥ 7 ॥ gi-  
 rīr-ājan-éjamānāu adhārayad dyaūḥ krandad antāriksāṇi  
 kopayat | samīciné dhishāṇe ví shikabhāyati vṛṣṇaḥ pítvā  
 mada ukthāni śaṁsati ॥ 8 ॥ imām bibharmi súkṛitam te aṅ-  
 guśam yénārujāsi maghavaṇ chaphārújaḥ | asmīn sū te śā-  
 vane astv okyām śntā ishṭām maghavan bodhy ābhagaḥ  
 ॥ 9 ॥ góbbish ṭāremāmātim — ॥ 10 ॥ brīhaspátir naḥ pári —  
 ॥ 11 ॥ ॥

( ४५ ) पञ्चपत्वारिंशं सूक्तम्

( १-१३ ) इन्द्रसर्वस्यास्य सूक्तस्य भावयन्तो यतस्त्रिंशतिः । अग्निर्वेदा । विष्णु उच्यते ।

१०८१ दिवस्परि प्रथमं जज्ञे अग्निस्सद्वितीयं परि जातवेदाः ।  
 तृतीयमुप्सु नृमणा अजस्रमिन्धान एनं जरते स्वाधीः ॥१॥

45.

Divā pári prathamām jajñe agnir asmād dvitīyam pári  
 jātāvedāḥ | tritīyam āpsū nṛimāṇā ājasram indhāna enam  
 jarate svādhibh ॥ 1 ॥

Thus may those others, the evil — hearted ones, whose senses have gone astray like restive horses, go downwards. The other ones are those who from the very beginning have become liberal givers; they acquire numerous precious gifts from the Lord. 7

He (the resplendent Lord) firmly fixes the wandering tremulous clouds, and makes heaven full of resounding alarming voices; He agitates the firmament, and sustains the combined heaven and earth and in His ecstasy of joy, repeats the words of poetry. 8

I bear this your well-made goad, where-with you, O bounteous Lord, destroy the powerful wicked adversaries; may you be well-pleased at our sacred place of worship; O bounteous Lord, worthy of adoration, you know well our aspirations. May you accept our loving devotions, effused from our hearts. 9

O Lord, adored by all, may we subdue all evils caused by poverty and lack of our cattle; may we escape all hunger by means of our barley-fields. May we acquire the riches through our wealthy noble men, and may we conquer wealth through our own valour. 10

May the preceptor, Lord of universe, protect us from malignant adversaries coming from behind, from above, and from below; may the resplendent Lord defend us from our foes in the front and in the centre. May He bestow wealth upon us as a friend upon his friends. 11

The fire divine manifests first at the celestial regions (the fire of the sun); then second time amongst us as cognizant of all that is born (the *jatavedas*); thirdly in the energy form, as in the waters (the fire produced by attrition). The pious sages enkindles and glorifies this eternal fire divine. 1



विद्या ते अग्ने त्रेधा त्रयार्णि विद्या ते धाम विष्टता पुरुषा ।  
 विद्या ते नाम परमं गुह्यं यद्विद्या तमुत्सं यत आजगन्त्य ॥२॥  
 समुद्रे त्वा नृमणां अप्स्यन्तर्नृचक्षा ईधे दिवो अग्रे ऊर्ध्वम् ।  
 तृतीयं त्वा रजसि तस्मिन्वांसमृषामुपस्य महिषा अवर्धन् ॥३॥  
 अकन्वदुमिः स्तनयन्निव योः क्षामा रेरिहद्दीरुधः समञ्जन् ।  
 स्यो जज्ञानो वि ह्रीमिद्धो अल्प्यदा रोदसी भानुना भात्यन्तः ॥४॥  
 श्रीणामृदारो धरुणो रयीणां मनीषाणां प्रापणः सोमगोपाः ।  
 वसुः सृनुः सहसी अप्सु राजा वि भात्यग्रं सतामिधानः ॥५॥  
 विश्वस्य केतुर्भुवनस्य गर्भ आ रोदसी अपृणाल्सायमानः ।  
 वीरुं चिदद्विमाभित्परायञ्जना यदुग्निमयजन्त पथं ॥६॥

१०१ उशिष्वावृको अरतिः सुमेधा मर्तेष्वग्निमन्त्रो नि धायि ।  
 इयति धूममह्यं भरिभृदुच्छ्रेण शोचिषा यमिनक्षत्र ॥७॥

vidmā te agne tredhā trayāṇi vidmā  
 te dhāma vibhṛitā puruṣā | vidmā te nāma paramam gūbhā  
 yād vidmā tām utsam yāta ājagānta || 2 || samudrē tvā  
 nṛmāṇā apsy āntar nṛcākṣhā idhe divo agna ūdhan | tṛi-  
 tiye tvā rājasi tasthivānsam apām upasthe mahishā avar-  
 dhan || 3 || ākranda agnī stanāyann iva dyaūḥ kṣhāmā  
 rērihad vīrūdhah samāñjān | sadyo jajñāno vī hīm iddhō  
 ākhyad ā rōdasī bhānūnā bhāty antāḥ || 4 || śṛiṇām udārō  
 dharūṇo rayiṇām manishāṇām prārpaṇaḥ sōmagopāḥ | vā-  
 suḥ sūnūḥ sāhaso apsu rājā vī bhāty āgra ushāsām idhā-  
 nāḥ || 5 || vīśvasya ketūr bhūvanasya gārbha ā rōdasī aprī-  
 māj jāyamānaḥ | vīlūm cid ādriṃ abhīna parāyāñ jānā yād  
 agnīm āyajaanta pāñca || 6 || २० ||

uṣik pāvako aratiḥ sumedhā mārteshv agnīr amṛito ni  
 dhāyi | iyarti dhūmām arushām bhāribhrad ūc ebukreṇa  
 śocishā dyām śnakshan || 7 ||

O fire divine, we recognise your three stations in three regions (earth, firmament and heaven); we know your forms distributed at several stations (fire, wind and the sun); we know what your supreme secret name is, we know the source from which you have come out manifested. 2

In the oceans, in the midst of waters, the marine form of yours illumines you, O fire divine, so kind to men; in the celestial regions, the sun, the beholder of men, illumines you; in the third intermediary region, the mighty lightning illumines and magnifies you on the lap of clouds. 3

The fire divi pe roars like the thundering clouds; he licks the earth, burning the plants; as soon as generated he contemplates and looks around; when kindled, he blazes with his own radiance, illumining the space between heaven and earth. 4

He (the fire divine) is the inspirer of glories, depository of riches, rouser of thoughts and guardian of the divine elixir of love; he is the source of strength; a blazing king amid the waters, kindled at the commencement of dawns. 5

He is the manifestor of all, the germ of the world, and sign of all creation; as soon as manifested, he fills earth and heaven with light; even the solid cloud, he cleaves when he advances; all the five classes of men praise him (for all these functions). 6

So among mortals, the immortal fire divine has been stationed, who is purifying, swift — moving, sagacious and an envoy. He sends forth the red smoke that whirls around above Him, striving to reach the heavens with radiant lustre. 7

दृशानो रुक्म उर्विया व्यथीदुर्मर्षमायुः श्रिये रुक्वानः ।  
 अमिरमृतो अमवद्वयोमिषेदेनं योर्जनयत्सुरेताः ॥८॥  
 यस्ते अथ कृणवद्भद्रशोचेऽपुषं देव घृतवन्तमग्ने ।  
 प्र ते नय प्रतरं वस्यो अच्छामि सुन्नं देवभक्तं यविष्ठ ॥९॥  
 आ ते भज सौश्रवसेष्वम उक्थउक्थ आ भज शस्यमग्नि ।  
 प्रियः सूर्ये प्रियो अग्ना भवात्पुञ्जितेन भिनद्दुष्कमित्तैः ॥१०॥  
 स्वामग्ने यजमाना अनु दून्विश्वा वसु दधिरे वार्षाणि ।  
 त्वया सह द्रविणमिच्छमाना व्रजं गोमन्तमुद्रिजो वि वंशुः ॥११॥  
 अस्त्युमिर्नरा सुशेवो वैश्वानर ऋषिभिः सोमगोपाः ।  
 अद्वेपे चार्वाष्टयिबी हुवेम देवा धृत रयिमस्मे सुवीरम ॥१२॥

॥ इति सप्तमाहोऽष्टमोऽध्यायः ॥

[ अष्टमाध्याये सर्गः २९, सूक्तानि १३, श्लोकः १४४ ]

[ सप्तमाहके अध्यायाः ८, सर्गः २४८, सूक्तानि १११, श्लोकः १२१३ ]

॥ इति सप्तमोऽष्टकः ॥

~\*~\*~

dṛiṣānó rukíná urviyá vy  
 ādyaud durmārśham āyuh śriyē rucānāḥ | agnīr amṛito abha-  
 vad vāyobhir yād enam dyaúr janáyat āurétāḥ ॥ 8 ॥ yās te  
 adyá kṛiṇávad bhadrasoce 'pūpām deva ghrítāvantam agne |  
 prā tām naya pratarām vāsyo, ūchābhī sumnām devābhak-  
 tam yavishṭha ॥ 9 ॥ ā tām bhaja sausravaséshv agna ukthá-  
 uktha ā bhaja śasyāmāne | priyāḥ sūrye priyó agnā bha-  
 vāty ūj jāténa bhinádad ūj jānitvaib ॥ 10 ॥ tvām agne yá-  
 jamānā ānu dyūn víśvā vāsu dadbhire vāryāni | tvāyā sahā  
 dráviṇam ichámānā vrajām gómantam usájo ví vavruḥ ॥ 11 ॥  
 ástāvya agnīr narām suśévo vaiśvānarā rīshibhiḥ sómago-  
 pāḥ | ndveshó dyāvāprithiví huvema dévā dhattā rayim  
 asmé suvīram ॥ 12 ॥ 29 ॥

The fire divine, who is conspicuous and refulgent, shines with great splendour, moving everywhere and blazing unsurpassingly with glory. Born of prolific heaven, he becomes immortal heaving been fed on the energy-rich material. 8

O auspiciously radiant and glorious fire divine, most youthful, may you grant ample wealth to the eminent worshipper, who presents to you today sweet cakes rich with butter and confer happiness upon one devoted to Lord. 9

O fire divine, may you endow him with a share of glory, and enrich him, who offers beautiful sacrificial viands, and recites sacred praises. May he be dear to the sun, dear to the fire, and be blessed with children and children's children. 10

O fire divine, while the worshippers daily offer all precious treasures to you, they win for themselves all rich rewards worthy to be desired; the wise sages, desirous of spiritual wealth discover the secret place of divine knowledge and throw open the doors of the pasturage. 11

The fire divine, the friend of men, the guardian of spiritual bliss and knowledge, the illustrious leader of the universe has been glorified by the seers. We invoke the friendly heaven and earth. May you grant us, O divine powers, riches and brave progeny. 12

## अथ प्रथमोऽध्यायः ॥

( ४६ ) पट्टपत्तिसं सूक्तम्

( १-१० ) दशसंज्ञान्य सूक्तस्य भाग्यन्दनो वसतिर्हितः । अग्निर्विष्णुः । विष्णुश्चन्द्रः ॥

प्र होतां जातो महासंभोविमूषद्वा सीददुपायुपस्थे ।  
 दधिर्यो धायि स ते वयसि यन्ता वसूनि विधुते तनूपाः ॥१॥  
 इमं विधन्तो अपां सधस्थे पशुं न नष्टं पदेरनु गमन् ।  
 गुह्यं चरन्तमुशिजो नमोभिरिच्छन्तो धीरा भृगवोऽविन्दन् ॥२॥  
 इमं त्रितो भूर्यविन्दद्विच्छन्वैमूवसो मुधन्यध्यायाः ।  
 स शेवृधो जात आ हृम्येषु नाभिर्युवा भवति रोचुनस्य ॥३॥  
 मन्द्रं होतारमुशिजो नमोभिः प्राशं युज्ञं नेतारमध्वराणाम् ।  
 विशारमकुप्सन्नरतिं पावकं हव्यवाहं दधतो मानुषेषु ॥४॥  
 प्र भूर्जयन्तं मुह्यं विषेधां मूरा अमूरं पुरां दुर्मोणम् ।  
 नयन्तो गभै वनां धियं धृहिरिश्मश्रुं नावीणं धनर्वसम् ॥५॥

46.

Prā hotā jatō mahān nabbovin nṛisādvā sidad apām  
 upāsthe | dādhir yō dhāyi sá te vāyānsi yantā vāsūni vi-  
 dhatē tanūpāḥ || 1 || imān vidhānto apām sadhasthe paśum  
 nā nashṭām padair ānu gman | gūhā cātantam uśijo nāmo-  
 bhir ichānto dhīrā bhṛigavo 'vindaṇ || 2 || imān tritō bhūry  
 avindad ichān vaibhūvasō mūrdhāny āghnyāyāḥ | sá śévri-  
 dho jātā ā harmyēshu nābbhir yūvā bhavati rocanāsya || 3 ||  
 mandrām hōtāram uśijo nāmobhiḥ prāñcam yajñām netā-  
 ram adhvarāṇām | viśām akṛiṇvann aratīm pāvakām hav-  
 yavāham dādhatō mānusheshu || 4 || prā bhūr jāyantam  
 mahām vipodbām mūrā āmūram-purām darmāṇam | nāyanto  
 gārbham vanām dhīyam dhur hriṣmagrum nārvaṇam dhā-  
 narcam || 5 || ॥

He (the fire divine) is the mighty ministrant priest; though abiding with men, yet cognizant of heaven, seated in the lap of cosmic waters, protector of the body of living beings: may he, when established on the altar, be the giver of food and riches to the worshipper. 1

The sages seek him, when he is concealed in the midst of cosmic vapours, and follow him by his foot-prints as men follow an animal that is missing or lost. By their constant prayers and meditations, the wise glorious sages, yearning in their heart, discover him lurking in the remotest cavity. 2

The sage, free from three-fold miseries, seeks and finds the source of this mighty fire divine on the summit of this earth. He is enkindled in our houses, becomes youthful, joy-bestower, and the central point of brightness. 3

May the mortal men accomplish their works, and bring the fire divine to bless their noble deeds; he is victorious, mighty, sustainer of the wise, immortal, the demolisher of the strongholds of the wicked, an embryo of the waters, the conductor of the speedy golden rays like a horse, and the one to be adored with wealth and praises. 4

He pervades all the three regions, and is the sustainer of celestial realms. Surrounded by flames, he shines upon the altar in the place of sacred worship; from there, having accepted the offerings of the people, he goes without a hurdle to Nature's bounties, guided by the eternal laws. 5

०२३ नि पुस्त्यासु त्रितः स्तंभूयन्परिवीतो योनीं सीददन्तः ।  
 अतः संश्रम्या विशां दमूना विधर्मणाद्यन्त्रैरीयते नृन् ॥६॥  
 अस्याजरासो दमामरित्रा अर्चद्दमासो अमयः पावकाः ।  
 भ्रितीचयः श्वात्रासो भुरण्यवो वनर्षदो वायवो न सोमाः ॥७॥  
 प्र जिह्वा भरते वेपो अग्निः प्र वयुनानि चेतसा पृथिव्याः ।  
 तमायवः शुचयन्तं पावकं मन्द्रं होतारं दधिरे यजिष्ठम् ॥८॥  
 यावा यमग्निं पृथिवी जनिष्ठमापुस्त्वष्टा भृगवो यं सहोभिः ।  
 ईक्षेन्यं प्रयमे मातरिश्वा देवास्ततधुर्मनेव यजत्रम् ॥९॥  
 ये त्वा देवा दधिरे इव्यवाहं पुरुस्पृहो मानुषासो यजत्रम् ।  
 स यामन्त्रे स्तुवते वयो धाः प्र देवयन्त्रासुः सं हि पूर्वीः ॥१०॥

ni pastyāsu tritā stabhūyān pārivito yōnau sīdad  
 antāḥ | ātaḥ samgrībhyā viśāṃ dāmūnā vidharmāṇāyantraṣṭ  
 iyate nr̥ṇ ॥ 6 ॥ asyājārāso damām aritrā arcāddhūmāso  
 agnāyaḥ pāvakāḥ | ṣviticāyaḥ śvātrāso bburanyāvo vanar-  
 shādo vāyāvo nā sōmāḥ ॥ 7 ॥ prā jihvāyā bharate vēpo  
 agnīḥ prā vayúnāni cētasā prithivyāḥ | tām āyāvāḥ śucā-  
 yantam pāvakām mandrām hōtāram dadhire yājishṭham  
 ॥ 8 ॥ dyāvā yām agnīm prithivī jānīshṭām āpas tvāshṭā  
 bhṛigavo yām sāhobhiḥ | īlēnyam prathamām mātariśvā de-  
 vās tatakshur mānave yājatram ॥ 9 ॥ yām tvā devā dadhire  
 bavyavāham puruspr̥ho mānushāso yājatram | sā yāmann  
 agne stuvatē vāyo dhāḥ prā devayān yasāsah sām hī pūr-  
 vīḥ ॥ 10 ॥ २ ॥

( ५७ ) सप्तपत्वारिंशं सूक्तम्

( १-८ ) ऋषिर्वायव्यः सूक्तस्याङ्गिरसः सप्तगुह्यभिः । वैकुण्ठ इन्द्रो वेद्यता । विष्णुः धन्वः ।

०३३ जगृभ्मा ते दक्षिणमिन्द्र हस्तं वसुयवो वसुपते वसूनाम् ।  
 विष्ठा हि त्वा गोपतिं शूर गोनामस्मभ्यं चित्रं वृषणं रयिं दाः ॥१॥

47.

Jagrībh mā te dākshinām indra hāstaṃ vasūyāvo vasu-  
 pate vāsūnām | vidmā hī tvā gōpatim sūra gōnām asmā-  
 bhyam citrām vṛṣhaṇam rayim dāḥ ॥ 1 ॥

Like the effusing elixir of life and happiness are the flames of the fire divine, undecaying, rescuers from all ills and wicked persons, having shining smoke, purifying, white, swift, bearer of oblations and seated in fire-woods. 6

This fire divine bears away the oblations with his tongues, and carries the hymns of praise with intelligence for the benefit of people on the earth. He is bright, purifier and bliss-bestower. Men invoke this venerable fire divine for performing their sacred works. 7

This is the fire divine, whom earth and heaven, the waters, the solar rays, the heat waves engender through their mighty powers, For the first time, the cosmic wind brings it and vital principles nourish and fabricate this adorable fire divine for the sake of mankind. 8

You are the one whom the divine powers appoint as the bearer of oblations; and whom men, desiring manifold blessings, honour as the object of worship. May you, O fire divine, bestow food upon him who adores you at the place of worship; verily, this devout worshipper attains great renown. 9

O resplendent Lord of abundant wealth of wisdom, give us wisdom that we grasp your right hand of liberality. O powerful protector, we know you as the Lord of wisdom, may you give us splendrous productive riches. 1



स्वायुधं स्ववसं सुनीधं चतुःसमुद्रं धरुणं रयीणाम् ।  
 चरुत्थं शंस्यं मूर्तिवारमुस्मभ्यं चित्रं वृषणं रयिं दाः ॥२॥  
 मुन्नह्याणं देववन्तं बृहन्तमुरुं गभीरं पुपुबुधमिन्द्र ।  
 श्रुतकपिमुग्रमभिमानिषाहमुस्मभ्यं चित्रं वृषणं रयिं दाः ॥३॥  
 सनहाजं विप्रवीरं तरेवं धनुस्पृतं शशुवांसं मुदसम् ।  
 दुस्युहने पुमिदमिन्द्र सत्यमुस्मभ्यं चित्रं वृषणं रयिं दाः ॥४॥  
 अश्वावन्तं रयिनं वीरवन्तं सहुस्तिणं शुक्तिनं वार्जमिन्द्र ।  
 मद्रवातं विप्रवीरं स्वर्षामुस्मभ्यं चित्रं वृषणं रयिं दाः ॥५॥

प्र सप्तगुमृतधीति सुमेधां बृहस्पतिं मतिरच्छा जिगाति ।  
 य आङ्गिरसो नमसोपसयोऽस्मभ्यं चित्रं वृषणं रयिं दाः ॥६॥  
 वनीवानो मम दूतास इन्द्रं स्तोमाश्चरन्ति सुमतीरिणानाः ।  
 हृदिस्पृशो मनसा वच्यमाना अस्मभ्यं चित्रं वृषणं रयिं दाः ॥७॥

svâyudhām svā-  
 vasam sunīthām cātubṣamudram dharuṇam rayiṇām | car-  
 krītyam śānsyam bhūrivāram asmābhyam citrām vṛṣhaṇam  
 rayīm dāḥ || 2 || subrahmāṇam devāvutam bṛihāntam urūm  
 gabhīram prithubudhnam indra | śrutākṣim ugrām abhimā-  
 tiśāham asmābhyam citrām vṛṣhaṇam rayīm dāḥ || 3 || sa-  
 nādāvajam vipravīram tārutram śhanaspritam śūṣuvāśam  
 sudākṣham | dasyuhānam pūrbhīlam indra satyām asnā-  
 bhyam citrām vṛṣhaṇam rayīm dāḥ || 4 || śvāvāntam ra-  
 thīnam virāvāntam sabasrīnam śatīnam vājam indra | bhad-  
 rāvratam vipravīram svarshām asmābhyam citrām vṛṣha-  
 ṇam rayīm dāḥ || 5 ||

prā saptāgum ritādhitim sumedhām bṛihaspātim matīr  
 āchā jigāti | yā āṅgirasō nāmasopasādyo 'smābhyam citrām  
 vṛṣhaṇam rayīm dāḥ || 6 || vānīvāno māmā dūtāsa indram  
 stōmāḥ caranti sumatīr iyānāḥ | hṛdisprīṣo mūnasā vacyā-  
 mānā asmābhyam citrām vṛṣhaṇam rayīm dāḥ || 7 ||

(We know you to be) the Lord of bright weapons, sure protector, safe guide, pervader of the firmament in all four directions, the depository of riches, the performer of reputed works, adorable and the preventer of many ills; may you give us splendid productive riches. 2

The object of prayers, guardian of Nature's bounties, great profound, vast, and based on broad foundations, the giver of strength to pious sages for conquering evil forces and resplendent in form; may you give us splendid productive riches. 3

Capable of dispensing food, one that blesses us with intelligent brave children, the protector, most useful, wealth-attracting, promotor of progress, very powerful, destroyer of the wicked and their cities, and the observer of truth, O resplendent Lord; may you give us splendid productive riches. 4

Horses, chariots, valiant followers, hundredfold and thousandfold strength, a band of excellent attendants, valiant men of wisdom and the winner of happiness, O resplendent Lord; may you give us splendid productive riches. 5

The praises are addressed to the one who pervades the whole universe; who may be realised with humility; who motivates the seven sense — organs; who is the observer of eternal truth; the possessor of higher wisdom; and is the supreme lord of the vast universe; may you give us splendid productive riches. 6

May devotional praises, like envoys carrying loving kindness, go forth to the resplendent Lord with their strong entreaty, they are heart-touching, coming forth from the depths within, O resplendent Lord; may you give us splendid productive riches. 7

यत्वा यामि दधि तनं इन्द्र बृहन्तं क्षयमसं जनानाम् ।  
अभि तदद्यावापृथिवी गृणीतामस्मभ्यं चित्रं वृषणं रयिं दाः ॥८॥

yāt

tvā yāmi daddhī tām na indra bṛihāntaṁ ksháyam āsamaṁ  
jánānām | abhī tād dyāvāpṛithivī grṇitām asmābhyam ci-  
trām vṛishanaṁ rayīm dāh || 8 || 4 ||

( ४८ ) अहकुवर्गिणं सृजन्

( ४८ ) अहकुवर्गिणं सृजन् । अहं कुवर्गिणं सृजन् । अहं कुवर्गिणं सृजन् । अहं कुवर्गिणं सृजन् । अहं कुवर्गिणं सृजन् ।

४८ अहं सुवुं वसुनः पूर्यस्पर्तिरहं धनानि सं जयामि शश्वतः ।  
मां हवन्ते पितरं न जन्तवोऽहं दाशुषे वि भजामि भोजनम् ॥१॥  
अहमिन्द्रो रोधो वक्षो अर्षवर्णस्त्रिताय गा अजमयमहेरधि ।  
अहं दस्युभ्यः परि नृम्यामा ददे गोत्रा शिक्षन्दधीचे मातरिभ्यो ॥२॥  
महं त्वष्टा वज्रमतक्षदायसं मयि देवासोऽवृजन्नपि क्रतुम् ।  
ममानीके सूर्यस्येव दुष्टरं मामार्यन्ति कृतेन कर्त्वेन च ॥३॥  
अहमेतं गव्ययमभ्यं पशुं पुरीषिणं सार्यकेना हिरण्यम् ।  
पुरु सहस्रा नि शिक्षामि दाशुषे यन्मा सोमास उक्थिनो अमन्दिपुः ॥४॥

48.

Ahām bhuvam vāsunaḥ pūrvyās pátir abām dhánāni  
sām jayāmi śaśvataḥ | mām havante pitāraṁ nā jantāvo  
'hām dāśuṣhe ví bhajāni bhójanaṁ || 1 || ahām índro ródbho  
váksbo átharvāṇas tritāya gā ajanayam āber ādhi | ahām  
dāsyubhyaḥ pári nṛimṇām ā dade gotrá śikṣhan daddhicé  
mātariśvane || 2 || máhyam tvāshṭā vājraṁ atakṣhaḍ āyasām  
māyi devāso 'vrijann āpi krátum | māmānikam sūryasyeva  
dushtāraṁ mām āryanti kṛitēna kártvena ca || 3 || ahām  
etām gavyāyam āsvyam paśūm pariśhīṇaṁ sāyakenā hi-  
raṇyāyam | purú sahasrā ní śiṣāmi dāśuṣhe yān mā sómāsa  
ukthīno āmandishuḥ || 4 ||

O resplendent Lord, grant us all for which I pray, a spacious home, not held in common with other men, and may heaven and earth approve of it; may you give us splendrous productive riches. १



I am the eternal and principal Lord of all precious treasures; I win over the entire wealth of every one. All living beings call upon me as father; I bestow nourishment to the man who offers devotion. १

I, being supreme Lord of resplendence, afford firm stay to the vital complex of the body. I generate waters of clouds from above for the sake of the three realms. I collect and distribute wealth from clouds. To the body growing in mother's womb, I impart (the instinctive) knowledge of utilizing the sense — organs. २

For me, the supreme architect forges the iron thunderbolt of justice; in me, the divine powers have centred their assigned functions; my lustre is insupportable like that of the sun; men honour me as supreme Lord for what I have been doing in the past, and for all that I shall do in future. ३

I (have conquered) by my arrow things pertaining to cow (or wisdom); horse (or vigour), herds of other cattle, milk and milk products and gold. I give many thousands to the liberal donors who by their praises and devotional prayers afford me delight. ४

अहमिन्द्रो न परा जिग्य इह न न मृत्यवेऽव तस्ये कदा चन ।  
सोममिन्मा सुन्वन्तो याचता वसु न मे पूरवः सख्ये रिषायन ॥५॥

१११ अहमेताञ्छभसतो द्वाहेन्द्रं ये वज्रं युधयेऽकृष्वत ।  
आकुर्यामानौ अव हन्मनाहनं दृक्का ववृभनमस्युर्नमस्विनः ॥६॥  
अमीदुदमेकमेकौ अस्मि निष्पालमी द्वा किमु त्रयः करन्ति ।  
खले न पर्षान्प्रति हन्मि भूरि किं मां निन्दन्ति शत्रवोऽनिन्द्राः ॥७॥  
अहं युगुभ्यो अतिथिग्वमिष्करमिषं न वृषतुरै विधु धारयम् ।  
यत्पर्णयुग्न उत वा करञ्जहे प्राहं महे वृषहत्ये अशुभ्रवि ॥८॥  
प्र मे नमी साप्य इषे भुजे भूद्वामेषे सुख्या कृणुत हिता ।  
दिधुं यदस्य समिधेषु मंहयमादिदेन शस्यमुक्थ्यं करम् ॥९॥  
प्र नेमस्मिन्दद्रे सोमो अन्तर्गोषा नेमचाविरस्या कृणोति ।  
स तिग्मशृङ्गं वृषभं युयुत्सन्ब्रुहस्तस्थौ बहुले वद्धो अन्तः ॥१०॥

ahām indro na pārā jigya id dhā-  
nam ná mṛityāvé 'va tasthe kádā canā | sōmam in mā su-  
nvānto yācatā vāsu ná me pūravah sakhyé rishāthana  
|| 5 || 6 ||

ahām etiān chāsvasato dvā-dvéndram yé vājraṁ yu-  
dhāyé 'krīnvata | āhvāyamānāni āva bānnanāhanam dṛiḥā  
vādānn ānamasyur namasvīnah || 6 || abhidām ékam éko  
asmi nishshāl abhi dvā kīm u trāyah karanti | khāle ná  
parshān prāti hanni bhūri kīm mā nindanti śātravo 'nin-  
drāḥ || 7 || ahām guṅgūbhyo atithigvām śhikaram śham ná  
vṛitratūram vikshū dhārayam | yāt parṇayaghnā utā vā ka-  
rañjabé prābām mahé vṛitrahātye āsusravi || 8 || prā me  
nāmi sāpyā śhé bhujé bhūd gāvām śhe sakhyā kṛiṇuta  
dvitā | didyūm yād asya samitheshu manbhāyam ād id enam  
śāmsyam ukthyam karām || 9 || prā némasmin dadṛiṣe sōmo  
antār gopā nénam āvīr asthā kṛiṇoti | śā tigmasṛiṅgam vṛi-  
shābbām yūyutsan 'druhās tasthan bahulé baddhō antāḥ  
|| 10 ||

I am Lord of resplendence. I remain unconquered; I never yield to death; men ask affluence from me when they offer prayers; O men, none in my friendship can suffer. ५

I destroy two by two those powerful evil tendencies who defy the bolt of justice of mine, the resplendent Lord, in conflicts of life. I strike down these challengers with my deadly weapons, howsoever they may be bending or unbending or uttering stern menaces. ६

I conquer this one single - handed; they may be two and still I conquer. What shall they do even if they are three against me? I smite them like sheaves (of grain) upon the threshing-floor. How can my adversaries, the faithless, who know me not the resplendent Lord, revile me? ७

I have trained the noble hospitable person to protect the enlightened men, and I uphold him who is the destroyer of the wicked. I honour him amid the people, when I gain glory in the great evil-destroying battle in which solar rays destroy the leaf-eating moths and the branch - suckers. ८

My praiser, loved by all, becomes a source of sustenance, knowledge and enjoyment. Men use him for two purposes; first, for the search of divine knowledge and secondly, for friendship. I bestow upon him an arrow for the light and make him worthy of song and hymns of praise. ९

(May Lord has two phrases : one of beauty and joy - the *Soma*; and the other of terror and justice - *Indra* with a bolt). The divine elixir of life is seen by one of the two. The cowherd (the resplendent Lord) manifests the other with his bolt of punitive justice. The latter, warring against the powerful sharp horned-bull, remains engrossed in the darkness of the worldly temptations, bound by the victor. १०

अद्वित्यानां वर्मनां रुद्रियाणां देवा देवानां न मिनामि धाम ।  
ते मा भद्राय शवसे ततक्षुरपराजितमस्तृतमपाब्धम् ॥११॥

ādityānāṃ vārmāṇāṃ rudriyāṇāṃ devā devānāṃ nā  
mīnāmi dhāma | tē mā bhadrāya śavase tataksbur āparāji-  
tai | āstritam āśabdhām || 11 || ० ||

( ४९ ) एकोनपञ्चास मूलम्

( १-११ ) अक्षदशपन्थास्य मूलस्य वैष्णव इन्द्र कपिः । वैष्णव इन्द्रो देवता । ( १. १-१० ) प्रथमपञ्चमूर्तीया  
पञ्चनाम गणती. ( २. १० ) द्वितीयैकादस्योभ विष्णु घन्दवी ३

अहं दां गृणते पृथ्व्यं वसुहं ब्रह्म कृणवं मह्यं वर्धनम् ।  
अहं भुवं यजमानस्य चोदितार्ज्यनः साक्षि विश्वस्मिन्भरे ॥१॥  
मां धुरिन्द्रं नाम देवता दिवश्च गमश्चापां च जन्तवः ।  
अहं हरी घृषणा विव्रता रघू अहं वज्रं शवसे घृष्णा ददे ॥२॥  
अहमत्कं कवये दिशश्च हर्षैरहं कुत्समावमाभिरूतिभिः ।  
अहं शुष्णस्य श्रथितां वर्धयमं न यो रर आर्यं नाम दस्यवे ॥३॥  
अहं पितेवं वेतसूरमिष्टये तुग्रं कुत्साय स्मदिमं च रन्धयम् ।  
अहं भुवं यजमानस्य राजनि प्र यद्भरे तुजये न प्रियाघृषे ॥४॥

49.

Ahām dām grīnatē pūrvyaṃ vāsv ahām brāhma kṛiṇa-  
vam māhyaṃ vardhanam | ahām bhuvam yājamañsya co-  
ditāyajvanah sākshi viśvasmin bhāre || 1 || mām dhuṛ indraṃ  
nāma devatā divas ca gmas cāpām ca janāvah | ahām  
hāri vṛiṣhaṇā vīvratā raghū ahām vājraṃ śavase dhriṣhv  
ā dade || 2 || ahām ātkam kavāye ṣiṇnatham bāthair ahām  
kūtsam āvam ābhīr ūtibhiḥ | ahām śuṣhṇasya śnāthitā vā-  
dhar yamam nā yó rarā áryam nāma dāsyaive || 3 || ahām  
pitēva vetasūr abhiśṭaye tūgraṃ kūtsāya smādibham ca  
randhayam | ahām bhuvam yājamañsya rājāni prā yād  
bhāre tūjaye nā priyādhriṣbe || 4 ||

Our glorious Lord never violates the statutes fixed for Nature's bounties, for example, belonging to the heavenly region (the *adityas*), the midspace (the *rudryas*), and the earth (the *vasus*). May these divine powers fashion me for benevolent vigour, unconquered, unharmed and invincible. ॥

## 49

I give precious treasure to him who praises Me; I compose sacred hymns of prayer which glorify Me. I am the inspirer of the worshipper. I subdue in each conflict men who do not worship. ॥

The people of heavens, the waters and earth establish Me. Lord of resplendence, among Nature's bounties. I (harness) two speedy, vigorous, many-functioned, horses (vital forces). I wield for My strength the fierce bolt of justice. ॥

With deadly blows, I strike down the dark forces of ignorance for the protection of sages; with those protections, I preserve the intellectual; I am the vanquisher of greed as well as the greedy; for that I grasp the bolt of justice. I do not let the wicked appropriate the name of a noble person. ॥

Like a father, I bring the violent, the fierce and the malignant forces under subjection for the welfare of the intelligent man at his desire. I manifest Myself to the worshipper, and thence I give him such gifts as may help him to conquer adversities. ॥



अहं रन्ध्रयं मृगयं श्रुतर्वणे यन्माजिहीत वयुनां चनानुपक् ।  
अहं वेडां नृममायवेऽकरमहं सव्याय पद्भिमरन्ध्रयम् ॥५॥

१८१

अहं स यो नर्ववास्त्वं बृहद्रथं सं वृत्रेय दासं वृत्रहारजम् ।  
यहर्धयन्तं प्रथयन्तमानुपगदुरे पारे रजसो रोचनाकरम् ॥६॥  
अहं सूर्यस्य परि याम्याशुभिः प्रेतशेभिर्वहमान् ओजसा ।  
यन्मां सावो मनुष आहं निर्णिज्जु अर्धकृषे दासं कृत्स्नं हर्षे ॥७॥  
अहं सप्तहा नहुषो नहुषरः प्राश्रावयं शवसां तुर्यं यदुम् ।  
अहं न्युन्यं सहसा सहस्करं नव माधतो नवति च वक्षयम् ॥८॥  
अहं सप्त स्रवतो धारयं वृषां द्रवित्वः पृथिव्यां सीरा अधि ।  
अहमणींसि वि तिरामि सुकतुर्गुधा विदु मन्वे गानुमिष्टये ॥९॥  
अहं तदासु धारयं यदासु न देवश्चन त्वष्टाधारयदुशत ।  
स्याहं गवामृधःसु वक्षणात्वा मधोर्मधु स्वाज्यं सोममाशिरम् ॥१०॥

ahám randhayam mṛiga-  
yam śrutārvāṇe yān mājīhīta vayūnā canānushák | ahám  
veśám namráṁ āyáve 'karam ahám sávyāya pádgribhim  
arandhayam || 5 || 7 ||

ahám sá yó návavāstvam bṛihádratham sáṁ vṛitréva  
dāsam vṛitrahārujam | yád vardhāyantam prathāyantam ānu-  
shág dūrē pārē rájaso rocanákaram || 6 || ahám sūryasya  
pári yāmy āśúbhiḥ praśtaśébbhir váhamāna ójasā | yān mā  
sāvó mánusha āha nirñija řidhak kṛishe dāsam kṛitvyam  
hátbhaiḥ || 7 || ahám saptabhā náhuśho náhuśhtarab práśrāva-  
yam sávasā turvāsam yádum | ahám ny ānyám sáhasā sá-  
has karam náva vrádhato navatīm ca vakshayam || 8 || ahám  
saptá sraváto dhārayam vṛishā dravitnvāḥ pṛithivyām sīrá  
ádhi | ahám árñānsi ví tirāmi sukrátur yudbhā vidam má-  
nave gātúm ishṭáye || 9 || ahám tát āsu dhārayam yád āsu  
ná devás caná tváshtádhārayad rúṣat | spārbhám gávām  
údbassu vakshāñśav á mádhor mádhu svātryam sómam  
āśīram || 10 ||

I inspire the sincere seeker to subdue his worldly temptations, so that, he may ever follow Me and earnestly keep engaged in benevolent works; I inspire the innerself of the seeker to bend and bow; I remove the hurdles of his path, humiliate his adversary and subjugate the obstructor in the interest of the seeker. 5

I am the one who destroys the wicked, who assumes ever - new shapes and techniques, who has a vast chariot (to carry the weapons of destruction) and who, like the dark evil, is malignant. I drive away this constantly augmenting and broadening evil to the furthest end of the regions. 6

I, by My own power, travel round about, borne onward by the swift white horses of the sun. The expressed devotional invocations call Me to bless the benevolent acts of My devotees. I drive off, with My bolt of punitive justice, the powerful wicked force, which ought to be destroyed. 7

I am the dispeller of the seven types of dark forces; (or numerous types of dark clouds). I am a bond superior to any other bond. I glorify the hard worker and the subduer of sins through power. I strengthen another worshipper with strength. I demolish ninety and nine powerful foes (and their strongholds). 8

With My powers I support all the seven streams, flowing and meandering over the earth. As a performer of good deeds, I spread out the waters; fighting the battle I find the way to great success for men. 9

In them, I keep that bright and inspiring desirable (vital fluid) which not even the architect divine could deposit. I uphold milk in the udders of cows, and swift-flowing sweet elixir in rivers at the very source and milk and curds (are deposited by My strength). 10

एवा देवा इन्द्रो विव्ये नृ॒न्र च्यौ॒नेन॑ म॒घवा॑ स॒त्यरा॑धाः ।  
विश्वे॒स्ता ते॑ हरि॒वः श॒चीवो॒ऽभि तुरा॑सः स्वय॒शो गृ॑णन्ति ॥११॥

evā devāñ indro vivye nṛīn prā cyautnéna  
maghāvā satyārādhah | vīśvét tā te harivah śacīvo 'bhī  
turāsah svayaśo grīṇanti || 11 || ० ||

( ५० ) पञ्चाशत् सूक्तम्

(१-७) समर्चस्वास्त्य सूक्तस्य वैकुण्ठ इत्युक्तम् । वैकुण्ठ इन्द्रो देवता । (१-३, ६-७) पञ्चम

द्वितीयबोकेषोः षष्ठीसम्बोधोऽत्र प्रयुज्यते । (३-४) कृष्याचतुर्थ्योऽपि सारिणी ।

(५) पञ्चम्याश्च विदुषः सम्प्रति ॥

प्र वो॑ म॒हे म॒न्दमा॒नाया॒न्धसो॑ऽर्चा॑ विश्वान॒राय॑ विश्वा॒भुवे॑ ।  
इन्द्र॑स्य यस्य सु॒र्मखे॑ सहो॒ महि॑ श्रवो॒ नृ॒ण्यं च॑ रोद॑सी सप॒र्यतः॑ ॥१॥  
सो चि॒न्नु स॒ख्या न॑र्य इ॒नः स्तु॒तश्च॑रु॒त्य इन्द्रो॑ मा॒वते॑ नरे॑ ।  
वि॒श्वा॒सु धु॒षु वा॒ज॒कृ॒त्येषु॑ सत्प॒ते वृ॒त्रे वा॒प्स्व॒भि शू॒र म॒न्दसे॑ ॥२॥  
के ते॒ नर॑ इन्द्र॒ ये त॑ इ॒षे ये ते॑ सु॒क्ष्मं स॑ध॒न्य॒मि॒य॒ज्ञान् ।  
के ते॒ वाजा॑यासु॒र्षीय॑ हि॒न्विरे॑ के॒ अप्सु॑ स्वा॒सूर्वा॑सु पा॒ँस्ये ॥३॥  
भुव॑स्त्वमिन्द्र॒ न॒ह्याणा॑ म॒हान्भुवो॑ विश्वेषु॒ सर्वे॑षु॒ यज्ञि॑यः ।  
भुवो॑ नृ॒ण्यो॒नो विश्व॑स्मिन्भरे॒ ज्येष्ठ॑श्च॒ मन्त्रो॑ विश्व॒चर्षणे॑ ॥४॥  
अवा॑ नु के॒ ज्योति॑र्यज्ञ॒वन्सो॑ मु॒ही त॒ ओमा॑त्रां कृ॒ष्टयो॑ विदुः ।  
असो॑ नु के॒मज॑रो व॒र्षीश्च॒ विश्वे॑दे॒ता सर्व॑ना त॒तुमा॑ कृ॒षे ॥५॥

50.

Prā vo mābē mādamānāyāndhaso 'reā vīśvānarāya  
vīśvābhūve | indrasya yāsya sūmakhaṃ sāho māhi śrāvo  
nṛimṇāṃ ca rōdasi saparyātaḥ || 1 || só cin nū śākhyā nārya  
inā stūtās carkṛītya indro māvate nāre | vīśvāsu dhūrshū  
vājakṛītyeshu satpate vṛitrē vāpsv ābhi śūra mandase || 2 || ké  
té nāra indra yé ta ishé yé te sūmnām sadhanyām iyakshān |  
ké te vājāyāsuryāya hinvire ké apsu svāsūrvārāsu paūnsye  
|| 3 || bhūvas tvām indra brāhmaṇa mahān bhūvo vīśveshu  
sāvaneshu yajñīyah | bhūvo nṛīnś cyautnó vīśvasmīn bhāre  
jyēsthāṣ ca māntro vīśvacarshaṇe || 4 || āvā nū kaṃ jyā-  
yān yajñāvanaso mahīp ta ōmātrām kṛishṭāyo viduḥ | āso  
nū kam ajāro vārdhaṣ ca vīśvéd etā sāvanā tūtumā kṛishe  
|| 5 ||

The possessor of riches, the preserver of truth and the bounteous Lord of resplendence stimulates Nature's bounties by His energy. O possessor of radiance and benevolent works, all competent sages glorify these gifts of yours. 1

## 50

Worship, O man, great resplendent Lord, who is the joy-giving food, benefactor of all men, pervading all the universe, and whose power of good actions, great fame, and wealth is acknowledged by heaven and earth as well. 1

That resplendent Lord, who is kind to man, the lord of all, the one praised by friends, must be glorified with love by all men and honoured by devotees like me; O brave protector of virtuous persons, we see your glory in strength-providing and all-sustaining waters, imprisoned in clouds (or rivers). 2

O resplendent Lord, who are the men that offer homage to you and who obtain happiness and opulence from you? Who are those who made efforts to obtain continuously - flowing waters, and cultivate lands with strength and courage? 3

O resplendent Lord, you are great through your wisdom and adorable in all our sacred ceremonies; in every conflict, you cast down the hostile leaders; O beholder of all universe, you are the noblest amidst all. 4

O resplendent Lord, verily you are the best of all and as such protect those who toil honestly; men know your great protecting strength; verily, you are undecaying. May you increase the strength of your devotees swiftly in all these sacred acts. 5

एता विश्वा सर्वना तूतुमा कृषे स्वये सुनो सहसो यानि दध्रिषे ।  
 वरीय ते पात्रं धर्मणे तना यज्ञो मन्त्रो ब्रह्मोद्यतं वचः ॥६॥  
 ये ते विप्र ब्रह्मकृतः सुते सचा वसुनां च वसुनश्च दावने ।  
 प्र ते सुमस्य मनसा पथा भुवन्मदे सुतस्य सोम्यस्यान्धसः ॥७॥

etā vīsvā sávanā tūtumā kṛiṣhe svayām sūno sahaso  
 yāni dadhishé | várāya te pátram dhármaṇe tánā yajñó  
 mántro bráhmódyataṁ vácaḥ || 6 || yé te vipra brahmakṛi-  
 taḥ suté sácā vásūnām ca vásunaṣ ca dāvāne | prá té su-  
 mnásya mánasā pathā bhuvan máde sutásya somyásyāndha-  
 saḥ || 7 || ० ||

( ५१ ) एकपञ्चाशत् सूक्तम्

(१-२) वचधर्मणास्य सूक्तम् (१, ३, ५, ७, ९) वचमहर्तुतीयापञ्चमीसप्तमीनवमीनाष्टमी देवा,  
 (२, ४, ६, ८) द्वितीयाष्टमीपञ्चदशीनाञ्च सौमीकोऽग्निर्देवः । (१, ३, ५, ७, ९) वचम-  
 हर्तुतीयापञ्चमीसप्तमीनाष्टमीनाञ्च, (२, ४, ६, ८) द्वितीयाष्टमीपञ्चदशीनाञ्च  
 देवा देवताः । विदुर, अन्कः ॥

१०१ महत्तदुत्वे स्वर्विरं तदासीद्येनाविष्टितः प्रविवेशियापः ।  
 विश्वा अपश्यद्बहुधा ते अग्ने जातवेदस्तुन्वो देव एकः ॥१॥  
 को मा ददर्श कतमः स देवो यो मे तुन्वो बहुधा पर्यपश्यत् ।  
 काहं मित्रावरुणा क्षियन्त्यग्नेर्विष्वाः समिधो देवयानीः ॥२॥  
 ऐच्छाम त्वा बहुधा जातवेदः प्रविष्टमग्ने अप्सवोषधीषु ।  
 ते त्वा युमो अचिकेचित्रमानो दशान्तरुण्यादतिरोचमानम् ॥३॥

51.

Mahát tád ūlbanṁ sthāviraṁ tád āsid yónāvisṣṭitaḥ pra-  
 vivēṣiṭhāpāḥ | vīsvā apaśyad buhudhā te agne jātavedas  
 tanvò devá ékaḥ || 1 || kó m\* dadarṣa katamāḥ sá devó yó  
 me tanvò bahudhā paryápaśyat | kvāha mitrāvaruṇā kṣhi-  
 yanty agnér vīsvāḥ samídho devayāniḥ || 2 || aicḥāma tvā  
 bahudhā jātavedaḥ prāvisṣtam agne apsav óshadhīṣhu | tám  
 tvā yamó acikec citrabhānò daṣāntarushyád atiroṇamanam  
 || 3 ||

O inspirer of strength, you make all these sacred works effectual, of which you yourself are the supporter; may your protection be granted for repelling evils, and may we get wealth for our support; this sacrificial act, this hymn, this divine speech and the sacred text, all of them are meant to raise the devotee to the highest level. 6

O Sage, the resplendent Lord, the reciters of pious hymns are assembled together here to worship you with prayers. May you pour on them your gift of opulence and wealth, may they be competent to acquire your blessings and go forward on the path of bliss in the ecstasy of spiritual joy. 7

## 51

(Cosmic powers speak:) O fire divine, cognizant of all, the covering of the creation is very vast and hard, and the texture is very fine and firm, enveloped by which you enter into the cosmic moisture; only one supreme divine power can see you in all your manifold forms. 1

(Fire divine speaks:) Who has seen me? Which is that divine, who fully and clearly beholds my numberless forms in many places? O lords of light and bliss, tell me where do exist all the energy-conveying waves of the fire divine? 2

(Cosmic powers:) O fire divine, cognizant from the very birth, we seek you in many places, hidden in plants and waters; the Supreme Ordainer knows you well, who are of wondrous splendour, characterized by your blazing rays, emanating from (or illuming) your ten-fold secret dwellings. 3

होत्राद्देहं वरुण बिभ्यदायं मेदेव मा युनजन्नत्र देवाः ।  
 तस्य मे तन्वो बहुधा निर्विष्टा एतमर्थं न चिकेताहमग्निः ॥१॥  
 एहि मनुदेवपुत्र्यज्ञकामोऽरकृत्या तमसि ज्ञेयमे  
 सुगान्धः कृणुहि देवयानान्वह हव्यानि सुमन्स्यमानः ॥२॥

अग्नेः पूर्वे भ्रातरो अर्थमेतं रथीवाध्वानुमन्वाचरीवुः ।  
 तस्माद्विया वरुण दूरमायं गौरो न क्षेप्नोरविजे ज्यायाः ॥६॥  
 कुर्मस्त आयुरजरं यदग्ने यया युक्तो जातवेदो न रिप्याः ।  
 अया वहसि सुमन्स्यमानो भागं देवेभ्यो हविषः सुजात ॥७॥  
 प्रयाजान्मे अनुयाजौश्च केवलानुर्जस्वन्तं हविषो दत्त मागम् ।  
 घृतं चापां पुरुषं चौषधीनामग्नेश्च दीर्घमायुरस्तु देवाः ॥८॥  
 तव प्रयाजा अनुयाजाश्च केवलं ऊर्जस्वन्तो हविषः सन्तु भागाः ।  
 तवाग्ने यज्ञोऽयमस्तु सर्वस्तुभ्यं नमन्ता प्रदिशश्चनत्नः ॥९॥

hotrād abāṃ varuṇa bibhyad āyaṃ néd evā mā yu-  
 nājann ātra devāḥ | tāśya me tanvō bahudhā nvishṭā etām  
 ārtham ná ciketāhām agnīḥ || 4 || éhi mánur devayúr yajñá-  
 kāmo 'ramkrītyā támasi ksheshy agne | sugán pathāḥ kṛi-  
 nuhi devayánān váha havyáni sumanasyámānaḥ || 5 || 10 ||

agnéḥ pūrve bhrátaro ārtham etām rathívādhvānam  
 ānv āvarīvuh | tāsmād bhiyā varuṇa dūraṃ āyaṃ gauró ná  
 kshepnór avije jyáyāḥ || 6 || kurmás ta āyur ajāram yád  
 agne yāthā yuktó jātavedo ná rīshyāḥ | áthā vahāsi suma-  
 nasyámāno bhāgām devébhyo havīshaḥ sujāta || 7 || prayājān  
 me anuyājāñś ca kévalān ūrjasvantam havīsho datta bhā-  
 gām | ghrītām cāpām pūrusham caúshadbinām agnēs ca  
 dīrghām āyur astu devāḥ || 8 || tāva prayājā anuyājāś ca  
 kévala ūrjasvanto havīshaḥ santu bhāgāḥ | távagne yajñò  
 'yam astu sárvas túbhyam namantām pradīśas cātasraḥ  
 || 9 || 11 ||

(Fire divine:) O venerable Lord, I come here from sacrificial places of worship in fear lest Nature's bounties may engage me again as their envoy; my forms have therefore entered into waters at various places. I, the fire divine, do not consent to undertake that function any further. 4

(Cosmic powers:) O fire divine, come; the sincere devotee is desirous of offering worship; you are abiding in gloom and hiding; may you adorn yourself and make the pathways straight, leading god-wards and with your benevolent mind, convey our oblations. 5

(Fire divine ) O venerable Lord, my elder brothers have been performing that duty, as the driver of the chariot drives a car on the road to travel; (and for this, I am told, they are slain); I have escaped through fear (of performing that duty); I tremble as a wild horse trembles at the bow - string of the archer. 6

(The cosmic powers:) O all-pervading fire divine, we grant you life, which is exempt from decay; and thus endowed with immortal life, you will not die. O nobly-born fire divine, now be pleased to agree to convey the part of the worshippers' oblations to Nature's bounties. 7

(Fire divine:) O cosmic divine powers, may you grant me only the concentrated portion (the volatile one) of the oblations-the former and the latter portions; this could be the essence of the waters and essence of plants (that is butter and the fragrance of herbs only). May the life of the fire divine be long. 8

O fire divine, now you shall carry only the concentrated volatile portions of the sacred oblations; this shall be entirely your share; and let the world's four quarters bow down before you (for your having accepted this function). 9



[ ५२ ] द्विपञ्चाशत् सूक्तम्

(१-५) बहुवचसास्य सप्तम्यर्थाः । विभे देवा देवताः । त्रिषुपु पुनः ॥

१०५ विश्वे देवाः शास्तनं मा यथेह होता वृता मनवै यस्मिपय ।  
 प्र मे वृत भागधेयं यथा वो येन पथा हव्यमा वो वहन्ति ॥१॥  
 अहं होता न्यसीदुं यजीयान्विश्वे देवा मरुतो मा जुनन्ति ।  
 अहरहरश्चिनाध्वर्यवं वां ब्रह्मा समिद्धवति साहुतिधाम् ॥२॥  
 अये वो होता किरु स यमस्य कमप्यृष्टे यत्सेमुञ्जन्ति देवाः ।  
 अहरहर्जायते मासिमास्यथा देवा दधिरे हव्यवाहम् ॥३॥  
 मां देवा दधिरे हव्यवाहुमपम्लुक्तं बहु कृच्छ्रा चरन्तम् ।  
 अमिर्विद्वान्यज्ञं नः कल्पयति पश्यामं त्रिवृतं सप्ततनुम् ॥४॥  
 आ वो यक्ष्यमृतत्वं सुवीरं यथा वो देवा वरिवः करणि ।  
 आ बाह्वोर्यज्ञमिन्द्रस्य धेयामधेमा विश्वाः पृतना जयति ॥५॥  
 त्रीणि ज्ञाना त्री सहस्राण्यग्निं त्रिंशच्च देवा नवं चासपर्यन् ।  
 औक्षन्धृतेरस्तृणन्वहिरस्मा आदिद्धोतारं न्यसादयन्त ॥६॥

## 52.

Viṣve devāḥ śāstāna mā yāthehā hótā vṛitā manāvai  
 yān nishādya | prā me hrūta bhāga dhéyam yātha vo yéna  
 pathā havyām ā vo vābāni || 1 || ahām hótā ny āsīdam yā-  
 jiyan viṣve devā marūto mā junanti | āhar-ahar asvinādh-  
 varyavam vām brahmā samīd bhavati sāhutir vām || 2 ||  
 ayām yó hótā kīr u sá yamáśya kām ápy ūhe yāt sam-  
 āñjānti devāḥ | āhar-ahar jāyate māsī-māsy āthā devā da-  
 dbhire havyavaham || 3 || māṃ devā dadhire havyavāham  
 apamluktam bahū kṛichra carantam agnīr vidvān yajñam  
 naḥ kalpayati pañcayamam trivṛitam sapṭātantum || 4 || ā vo  
 yakshy amṛitatvām suvīram yāthā vo devā vārivaḥ kārāṇi  
 ā bāhvōr vajram indrasya dheyām āthemā viśvaḥ pṛitanā  
 jayāti || 5 || triṇi śatā trī sahasrāṇy agnīm triṁśac ca devā  
 nāva cāsaparyan | aukshan ghṛitair āstrīṇan barbhir asma  
 ād id dhótāram ny āsadayanta || 6 || 12 ||

Instruct me, O divine powers, since I am appointed your invoker, how sitting here, I should address you. Tell me what your portion is, how you have got it, and by what path, I may convey the oblations to you. 1

Being most skilled in performing cosmic sacrificial acts, I am here as the invoker, may all the divine vital principles urge me to (perform this work). O twin-divines, the function of the conductor is to be discharged by both of you daily. Let the thoroughly well-versed one (figuratively moon) be the presiding officer at the function and let both of you share the responsibility. 2

Who is the invoker - priest? Who bears that oblation, as if forced by the ordainer, which all the divine forces obtain? The fire divine is generated day by day (in the sun), month by month (in the moon), and so divine powers make this fire their oblation-bearer. 3

The divine powers make me the bearer of oblations as I traverse forward and backward through many regions and pass through many difficult passages. (They say) that the fire divine will surely accomplish sacrificial acts for us, whether it be that of five ways, of three times or of seven threads. 4-

O divine powers, I solicit of you immortality and virile strength, so that I may serve you ever. I entreat the Lord of resplendence to take the bolt of punitive justice in His hands, wherewith He is sure to be victorious against all these hostile groups. 5

Three thousand three hundred and thirty nine (3339) divinities honour the fire divine. They serve him, sprinkle sacred purified butter over it, establish altar and then make the invoker of the divine powers sit there and attend to the performance. 6

३) विषयात् मूलम्

- (१) यथाप्रथमस्यास्य मूलस्य ( - २, १-२ ) प्रथमादिबुधस्य यथादिबुधस्य च इवा. ४- यनुषी  
पञ्चम्योक्तोऽथ सोपीकोऽङ्गिरसः ( १ ३, १-३ ) प्रथमादिबुधस्य यथादिबुधस्य च इति,  
४ यनुषीपञ्चम्योक्तोऽथ देवा देवताः ( १-४, ८ ) प्रथमादिपञ्चम्योक्तस्य च (यनुष,  
१-३, ४-२ ) पञ्चम्योक्तस्योक्तस्य च अगती उन्मयी ॥

- यमेच्छाम मनसा सोऽयमागाद्यज्ञस्य विद्वान्परमश्रित्वान् ।  
स नो यक्षहेवताता यजीयानि हि पत्सुदन्तरः पूर्वी अस्मत् ॥१॥  
अराधि होता निषदा यजीयानभि प्रयांसि सुधितानि हि ख्यत् ।  
यजामहे यज्ञियान्हन्त देवा ईळामहा ईळ्या आस्येन ॥२॥  
साध्वीमकर्तुर्वीति नो अद्य यज्ञस्य जिह्वामविदाम गुह्याम् ।  
स आयुरागात्सुरभिर्वमानो भद्रामकर्तुर्वहति नो अद्य ॥३॥  
तद्य याचः प्रथमं मसीय येनासुरी अभि देवा असां ।  
ऊजोद उन यज्ञियासः पञ्च जना मम होत्रं जुष्यम् ॥४॥  
पञ्च जना मम होत्रं जुषन्तां गोजाना उत ये यज्ञियासः ।  
पृथिवी नः पार्थिवार्यात्वंहंसोऽन्तरिक्षं दिव्यार्यात्वंस्मान् ॥५॥
- तन्तुं तन्वन्नजसो भानुमन्विहि ज्योतिष्मतः पयो रक्ष धिया कृतान् ।  
अनुल्बण वयत् जोरुवामपो मनुर्भव जनया दैव्यं जनम् ॥६॥

53.

Yām aśhāma mānasā sò 'yām āgād yajñāsya vidvān  
pārushaḥ cikitvān | sā no yakshad devātātā yājīyān ní hí  
shātsad āntaraḥ pūrvo asmat || 1 || ārādhi hótā nishādā yā-  
jīyān abhi prāyānsi sūdhitāni hí khyát | yājāmahai yajñi-  
yān hānta devāñ ilāmahā ilīyāñ ājyena || 2 || sādhvīm akar  
devāvītim no adyā yajñāsya jihvām avidāma gūhyām | sá  
áyur āgāt surabbír vásāno bhadrām akar deváhūtim no  
adyā || 3 || tát adyā vācāḥ prathamām masiya yénāsurañ  
abhi devā āsāma | ūrjāda utá yajñiyāsah páñca janā māma  
hotrām jushadhvam || 4 || páñca janā māma hotrām jushan-  
tām ūrjāda itá yé yajñiyāsah | pṛithiví nah párthivāt pātv  
āśhvaso 'ntáriksham divyāt pātv asmān || 5 || 13 ||

tántum tanvān rájaso bhanum ānv íhi jyótishmataḥ  
pathó raksha dhiyá kritān | anulbanām vayata jóguvām  
ápo mánur bhava janāyā daivyaṁ jánam || 6 ||

He (the fire divine), whom we seek with anxious mind has arrived; he is most skilled in performing sacrificial acts, and is acquainted with its different courses; let him discharge his sacrificial duties at the place of worship. Being seated at the altar of our inner consciousness, he precedes all of us. 1

He is invoker and worthy of adoration; established at the altar, he has been sanctified; he observes the sacred offerings placed before him with reverence. Come, let us speedily worship all divine powers, pouring purified butter (of our affection), and let us praise all of them who are entitled to praise. 2

He has today made our divine worship efficacious; may we find out the secret tongue of the fire - its flame. He comes fragrant, robed in vital vigour and today makes our oblations to Nature's bounties auspicious. 3

I (the fire divine), now communicate to you all the best advice whereby we divine powers overcome our adversaries; may you, O five types of men, performer of the sacrificial acts, be pleased by my discharge of the function as the invoker. 4

May the five types of men, born to offer (the butter of) affection, and eager to perform the sacrifice, be pleased with my discharge of the function as an invoker; may the earth preserve us from all earthly sins and may the firmament preserve us from the troubles that come from heaven. 5

May you, spinning the thread of divine knowledge, follow the splendid light of the illuminator, and protect the pathways well, which have been constructed by sacred acts and divine wisdom; may you render the pious works of the worshipper free from defect; may you first strive to become MAN, and then rise to the status of an enlightened one -the DIVINE. 6

अभानहो नभ्यतनोत सोम्या इष्कृणुध्वं रक्षना ओत पिंसत ।  
 अष्टावन्धुरं वहताभितो रथ येन देवासो अनयन्नभि प्रियम् ॥७॥  
 अश्मन्वती रीयते सं रभध्वसुतिष्ठतु प्र तरता सखायः ।  
 अत्रा जहाम ये असुन्नदीवाः शिवान्वयमुत्तरेमाभि वाजात्र ॥८॥  
 त्वष्टा माया वेदपसामुपस्तमो बिभ्रत्पात्रा देवपानानि शंतमा ।  
 शिशीति नूनं परशु स्वायसं येन वृश्वादेतशो ब्रह्मणस्पतिः ॥९॥  
 सतो नूनं कवयः सं शिशीति वाशीभिर्याभिरुसताय तक्षय ।  
 विद्वांसः पदा गुह्यानि कर्तुं येन देवासो अमृतत्वमानिशुः ॥१०॥  
 गर्भे योषामर्धुर्वत्समोसन्त्यपीच्येन मनसोत जिह्वया ।  
 स विशाहां सुमना योग्या अभि सिपामनिर्वनते कार इजितिम् ॥११॥

akshānāho

nabyatanotā somya ishkrīṇudhvam raxanā ōtā piṅsata |  
 ashtāvandhuram vahatābhīto rātham yēna devāso ānayann  
 abhī priyām || 7 || āsmanvati riyate sām rabhadhvam ūt  
 tiṣṭhata prā taratā sakhāyaḥ | ātrā jahāma yē āsann āsevāḥ  
 śivān vayām ūt taremābhī vājān || 8 || tvāṣṭā māyā ved  
 apāsām apāstamo bībhrat pātrā devapānāni śamtamā | śi-  
 šīte nunām paraśum svāyasām yēna vṛṣeād ētaṣo brāhma-  
 ṇas pātiḥ || 9 || satō nūnām kavayaḥ sām śiṣīta vāsibhir yā-  
 bhīr amṛtāya tākshathā | vidvānsaḥ padā gūhyāni kartana  
 yēna devāso amṛitatvām ānaśūḥ || 10 || gārbbhe yōṣhām āda-  
 dhur vatsām āśāny apicyēna mānasotā jihvāyā | śa viśvāhā  
 sumānā योग्या abhī śiśhāsānir vanate kārá īj jītim || 11 || ॥

( ५४ ) वतुपथार्गं सप्तम

( १-५ ) वृश्वादेतस्य मृतस्य शमिदेवो इक्षुवय कविः । इन्द्रो वेता । शिपुः पशुः ।

तां सु ते कीर्तिं मघवन्महिम्ना यत्त्वा भीते रोदसी अक्षयेताम् ।  
 प्रावो देवाँ अतिरो दासमोजः प्रजायै त्वस्ये यदशिश इन्द्र ॥१॥

54.

Tām sū te kīrtim maghavan mahivā yāt tvā bhītā ro-  
 dasi āhvayetām | prāvo devāñ ātiro dāsam ūjah prajāyai  
 tvasyai yād āśiksha indra || 1 ||

O loving devotees, may you bind the horses (i.e. the sense-organs) that are fastened to the poles, and set the reins (of mind) tight and caprison these horses. You can then carry anywhere this chariot with a provision of eight seats (for drivers) - a chariot with which the divine powers bring us the fulfilment of desires. 7

The great river of life-conflicts flows alone; be alert, rise up, cross over, my friends; here let us leave those who are wretched and hence unhappy; may we cross over (this river) to secure auspicious sacrificial boons. 8

The universal architect knows the art of fabricating the most blessed bowls that hold the divine elixir of Nature's bounties. Verily, he sharpens his axe of good iron, wherewith the radiant preceptor cuts, hews and gives the fine finish. 9

Now O wise sages, may you sharpen the instruments with which you fabricate the cups for immortal elixir, may you, who are wise carve and pursue the secret paths whereby the enlightened men have attained immortality. 10

These divine architects have placed an embryo in a woman; they have placed in the human head a mind to think and a tongue to speak. The fraternity of these generous people suitably invokes divine powers with prayers, granting them victory over their foes. 11

O bounteous Lord of resplendence, I celebrate your great glory which you acquire by your strength when heaven and earth invoke you in their terror; you defend Nature's bounties and subdue the strength of adversaries; O resplendent Lord, that time, you provide vigour and strength to the person (who is your devotee, the worshipper). 1

यदचरस्तन्या वावृधानो बलानीन्द्र प्रब्रुवाणो जनेषु ।  
 मायेत्मा ते यानि युद्धान्याहुर्नाथ शत्रु ननु पुरा विविस्ते ॥२॥  
 क उ नु ते महिर्मानः समस्यास्मत्पूर्वं ऋषयोऽन्तमापुः ।  
 यन्मार्गं च पितरं च साकमर्जनपथास्तन्वः स्वाया ॥३॥  
 चत्वारि ते असुर्याणि नामादाभ्यानि महिषस्य सन्ति ।  
 त्वमङ्ग तानि विश्वानि वित्से येषुः कर्माणि मघवश्चकथे ॥४॥  
 तं विश्वा दधिपे केवलानि यान्याधिया च गुहा वसूनि ।  
 कामिन्मे मघवन्मा वि तारीत्यमाज्ञाता त्वमिन्द्रासि दाता ॥५॥  
 यो अदधाज्योतिषि ज्योतिरन्तर्पो असृजन्मधुना सं मधूनि ।  
 अध प्रियं शुषमिन्द्राय मन्यं ब्रह्मकृतो बृहदुक्थादवाचि ॥६॥

yád ácaras tanvā vāvri-  
 dbānó bálānindra prabruvāṇó jánesbu | māyét sá te yāni  
 yoddhāny āhūr nādyā śātrum nanú purá vivitse || 2 || ká u  
 nú te mahimānaḥ samasyāsmát pūrva rīshayó 'ntam āpuḥ |  
 yán mātāraṃ ca pitāraṃ ca śākām ājanayathās tanvāḥ  
 svāyāḥ || 3 || catvāri te asuryāṇi nāmādābhyāni mahishāsya  
 santi | tvám aṅgá tāni viśvāni vitse yēbhiḥ kármāni ma-  
 ghavañ cakārtha || 4 || tvám viśvā dadhishe kévalāni yāny  
 āvīr yá ca gūhā vāsūni | kāmam in me maghavan má vi  
 tāris tvám ājñātá tvám indrāsi datá || 5 || yó ádadhāj jyó-  
 tiṣhi jyótir antár yó āsrijan mádbhunā sām mádbhūni | ádha  
 priyaṃ śuṣhām indrāya mánma brahmakṛito bṛihádukthād  
 avāci || 6 || 15 ||

( ५५ ) पञ्चपञ्चाशत् सूक्तम्

( १ - ८ ) अथभ्यान्व सन्तन्व कामदेवो बृहदुक्थः ऋषिः । इन्द्रो देवता । विष्णु उच्यते ॥

५५. दुरे तराम गुह्यं पराचैर्यत्वा भीने अङ्गयेतां यगोधे ।  
 उदस्तन्माः पृथिवीं यामभीके आतुः पुत्रान्मप्रयान्तत्विप्राणः ॥१॥

55.

Dūrē tán nāma gūhyam parācair yát tvā bhité ābvaye-  
 tāṃ vayodhai | úd astablnāḥ prithivīm dyām abbīke bhrā-  
 tuḥ putrān maghavan tītvishāṇāḥ || 1 ||

O resplendent Lord, when in your magnified glory you proceed forward with your prowess proclaimed among mankind, all these so called battles narrated by men seem only illusions; in fact, you have no enemy today, nor had one before. 2

Who could among the sages before us comprehend the limits of your greatness, for you have generated at the same time the mother (earth) and the father (heaven) from your own concomitant innate causal matter. 3

Four are the evil-destroying and irrepressible forms of yours (OM = *a, u, m* and *amātrā*). O mighty bounteous Lord; all these you know well, O dear Lord, wherewith you ever perform your great works. 4

You have all treasures in your sole possession, whether they be manifest or hidden. O bounteous Lord, therefore defer not my longing as you are cognizant of them and you are the granter of all wishes. 5

To that Lord of resplendence who has deposited radiance in all luminous bodies, and who has flavoured things with sweetness—to Him, the preceptor, the learned sage of the sacred scriptures, recites the acceptable invigorating praises. 6

# 55

O bounteous Lord, secret is that glory of yours, ever unknown to persons with perverted mind, by which, when in terror, the worlds invoke you and you give sustenance. You set heaven and earth near each other and make brother's sons illumining (cloud is the brother, and lightning its son). 1



महत्तन्नाम गुह्यं पुरुस्पृग्येन भूतं जनयो येन भव्यम् ।  
 प्रत्नं जातं ज्योतिर्यदस्य प्रिय प्रियाः समविशन्त पञ्च ॥२॥  
 आ रोदसी अपृणादोत मध्यं पञ्च देवाँ ऋतुशः सप्तसप्त ।  
 चतुर्विंशता पुरुधा वि चष्टे सरूपेण ज्योतिषा विव्रतेन ॥३॥  
 यदुष औच्छः प्रथमा विभानामर्जनयो येन पुष्टस्य पुष्टम् ।  
 यत्ते जामित्वमवरं परस्या महन्महत्या असुरत्वमेकम् ॥४॥  
 विधुं दद्राणं समने बहूनां युवानं सन्तं पालितो जंगार ।  
 देवस्य पश्य काव्यं महित्वाद्या ममार स यः समान ॥५॥

शाक्मना शाको अरुणः सुपर्ण आ यो महः शूरः सनादनीकः ।  
 यषिकेत सत्यमित्तल मोघं वसु स्पार्हमुत जेतोत दाता ॥६॥  
 ऐभिर्दिद्रे वृष्ण्या पौत्स्यानि येभिरीक्षद्ब्रह्म्याय वृत्री ।  
 ये कर्मणः क्रियमाणस्य मूढ ऋतेकुर्ममुदजायन्त देवाः ॥७॥

mahāt tām nāma

gūbyam purusprīg yēna bhūtām janāyo yēna bhāvyaṃ |  
 pratnām jātām jyótir yād asya priyām priyāḥ sām aviśanta  
 pāñca || 2 || ā ródasi aprinād ótā mādhyam pāñca devāḥ ri-  
 tuśāḥ sapta-sapta | cātustrīṅsatā purudhā ví caṣṭe sārū-  
 pena jyótishā vívratena || 3 || yād usha aúchaḥ prathamā  
 vibhānām ājanayo yēna puṣṭāsyā puṣṭām | yāt te jāmi-  
 tvām āvaram párasya mahān mahatyā asuratvām ékam  
 || 4 || vidhūṃ dadrāṇām sámanē bahūnām yúvanam sántam  
 palitō jagāra | devāsya pasya kāvyam mahitvādyā mamāra  
 sá hyāḥ sām āna || 5 || 10 ||

śákmanā śākó aruṇāḥ suparnā ā yó mahāḥ śúrah sa-  
 nād ānilaḥ | yác cikéta satyām ít tām ná mógham vásu  
 spārham utá jétotá dātā || 6 || afbhir dade vṛishnyā pañśa-  
 yāni yébbhir aúkehad vṛitrahátyāya vajrí | yé kármanāḥ  
 kriyāmaṇasya mabná rītekarmām udájāyanta devāḥ || 7 ||

Great and far extending is your mighty mysterious glory, desired by many, wherewith you engender the past and the future. The eternal manifested light, of this world, which is dear to you, becomes a delightful refuge to all the five types of men. 2

He fills (with His glory) heaven and earth as well as the mid-region, along with five principal types of men and seasons seven in number. He fills thirty-four divine entities with lights of similar colour and with various functions. 3

You, O dawn, are the first of luminaries to make appearance and you bring the strengthening nourishment to the world from the nourishing source, the sun. Matchless is your life-giving nature. Of course, you stay at a distant height, and still you shower affection on those who are beneath you. 4

Even a young man, having many-fold vigour to scatter the adversaries in battles, is besieged by old age. Behold the mighty miraculous power of supreme divine in its greatness. The one who has been alive yesterday, dies and who dies today is alive tomorrow. 5

(There) comes a vigorous most ancient, radiant, splendrous purple-coloured bird (the sun) which has no nest to dwell in and is mighty and heroic; that which he knows is Truth, and is not vain. He wins all desirable wealth, of which he is ever a distributor. 6

He (the sun) associated with rain-bearing winds, bestows fertilizing energies, through whom he waxes in power to strike down the foes, the clouds; Nature's bounties, which assist in giving rains, work also through him only. 7

युजा कर्मणि जनयन्विभ्रोजो अशस्तिहा विश्वमनान्तुरापाद् ।  
पीत्वी सोमस्य दिव आ वृधानः शूरो निर्युधाधमहस्यून् ॥८॥

yujā kármāṇi janáyan viśvaújā aśastithā viśvámanās turā-  
shāt | pītṛī sómasya divā ā vṛidhānāḥ śūro nīr yudhādha-  
mad dāsyaūn || 8 || 17 ||

( ५६ ) परवशान् सूर्यम्

(१-७) तानयन्मान्य सूर्यस्य शम्भवेभ्यो इहसूर्य्य शक्तिः । विश्वे देवा देवताः । (१-३, ७) प्रथमादित्यस्य  
साध्या अथवा विदुः, (४-६) कर्तृभ्यादित्यस्य च जगती प्रयत्नी ॥

इदं त एकं पर ऊं त एकं तृतीयेन ज्योतिषा सं विशस्व ।  
सुवेदनि तन्वश्चास्त्रेधि प्रिया देवानां परमे जनित्रे ॥१॥  
तनुष्टे वाजिन्तन्वं नयन्ती वाममम्भभ्यं धातु शर्म तुभ्यम् ।  
अर्हुतो महो धरुणाय देवान्दिवीव ज्योतिः स्वसा मिमीयाः ॥२॥  
वाज्यसि वाजिनेना सुवेनीः सुविनः स्तोमं सुवितो दिव गाः ।  
सुवितो धर्मं प्रथमानु सत्या सुवितो देवान्सुवितोऽनु पत्नं ॥३॥  
महिम्न एषां पितरंश्चनेदिरि देवा देवेष्वदधुरपि कतुम् ।  
समंविष्यचुरुत यान्यत्विषुरेषां तनुषु नि विविशुः पुनः ॥४॥  
सहोभिविभ्रं परि चक्रमु रजः पूर्वा धामान्यमिता मिमानाः ।  
तनुषु विश्वा भुवनानि यमिरे प्रासारयन्त पुरुष प्रजा अनु ॥५॥

56.

Idāṁ ta ékam parā ū ta ékam tṛtīyena jyótishā sām  
viśasva | sampvéśane tanvāḥ cārur edhi priyó devānam pa-  
ramé janitre || 1 || tanúsh te vājin tanvām náyanti vāmān  
asnuábhyam dhátu śarma túbhyam | áhruto mahó dharu-  
náya devān divīva jyótiḥ svām ā minīyāḥ || 2 || vājy āsi  
vājinenā suvenīḥ suvitā stómaṁ suvitó divaṁ gāḥ | suvitó  
dhárma prathamānu satyā suvitó devān suvitó 'nu pátma  
|| 3 || mahimná eshām pitāraḥ canéšire devā devéshv ada-  
dhur āpi krátum | sām avivyacur utá yāny átvishur aishān  
tanúshu ní viviṣuḥ pūnaḥ || 4 || sáhobhir viśvam pári ca-  
kramū rájaḥ pūrvā dhāmāny ámitā mīmānāḥ | tanúshu  
viśvā bhūvanā ní yemire prásārayanta purudhā prajā ānu  
|| 5 ||

Accomplishing His duty with their assistance, the all-powerful Lord, the destroyer of the wicked, the all-wise, the quick subduer of foes, exhilarated with divine elixir of love; descending as if from heaven, demolishes the wicked opponents with His bolt of punitive justice. 1

## 56

Here is one light for you (the terrestrial fire) and this other one is also there for you; (the vital breath of the mid-region); may you enter into the third one (the celestial sun) and be therewith united with the supreme radiance. At the entrance of the body, there is the sublimest birth place of divine powers, beautiful and loving. 1

O wise strong sage, may this earth, bearing your body, give precious wealth to us and happiness to you; and may you, without stumbling, enter into the region of the great divines, establish proximity with the Lord and experience the light, that is in heaven and also in your own heart. 2

You are strong on account of food; you are well-behaved. May you have an urge to follow the object of your praises. May you be urged to proceed to heaven, pursue the assigned duties that are most important and sure of reward. May you follow the path of divine beings and enjoy the light that descends from heaven. 3

Our progenitors have been lords over the might of these divine powers; they, having become glorious, impose their will upon the divines; they embrace within themselves all energies, and with further luminiscence, they again enter into their own bodies. 4

They stride through all the regions with victorious might, measuring the eternal regions, ever-unmeasured. They compass in their bodies all existing things, and distribute their light in all directions and among the people. 5

द्विधां सूनवोऽसुरं स्वर्विदुमास्वापयन्त नृनीयेन् कर्मणा ।  
 स्वां प्रजां पितरः पितॄन् सह आवरेष्वदधुस्तन्तुमानतम् ॥६॥  
 नावा न क्षोदः प्रदिशः पृथिव्याः स्वस्तिभिरति दुर्गाणि विश्वा ।  
 स्वां प्रजां बृहदुक्त्यो महित्वावरेष्वदधादा परेषु ॥७॥

dvidhā sūnavó 'suam svarvīdam āsthāpayanta trīti-  
 yena kārmanā | svāni prajam pitaraḥ pitryaṇi sāha āvareśhv  
 adadhus tāntum atatam ॥ 6 ॥ navā nā kṣódaḥ pradīśaḥ  
 prithivyāḥ svastibhir āti durgāṇi víśva | svāni prajām bṛi-  
 háduktho mahitvávareśhv adadhād a páreshu ॥ 7 ॥<sup>15</sup>

( ५७ ) अमरकाव्यं मूलम्

(१-६) बृहदुक्त्यो मूलस्य बन्धु भुतवन्तुर्विप्रबन्धुर्गोपायना अयम् । विश्वे देवा देवताः । गायत्री छन्दः ॥

०१०० मा प्र गांम पृथो वयं मा युक्तादिन्द्र सोमिनः । मान्तः स्युर्नो अरातयः ॥१॥  
 यो युक्तस्य प्रसारधन्स्तन्तुर्देवेभ्यस्ततः । तमाहुतं नगीमहि ॥२॥  
 मनो न्या हुवामहे नाराज्ञसेन सोमेन । पितॄणां च मन्मभिः ॥३॥  
 आते एतु मनः पुनः कृत्वे दक्षाय जीवसे । ज्योक्च सूर्ये हृशे ॥४॥  
 पुनर्नः पितरो मनो ददातु देव्यो जनः । जीवं व्राते सचेमहि ॥५॥  
 वयं सोम व्राते तव मनस्तन्तुषु विभ्रतः । प्रजावन्तः सचेमहि ॥६॥

57.

Mā prā gāma pathó vayām mā yajñād indra somīnaḥ |  
 mánta sthur no arātayaḥ ॥ 1 ॥ yó yajñāśya prasādhanas  
 tāntur devéshv atataḥ | tāni āhutaṁ naśimahi ॥ 2 ॥ mano  
 nv á huvāmahe nāraḡṇsēna sōmena | pitṛīṇāṁ ca mánma-  
 bhiḥ ॥ 3 ॥ á ta etu mánāḥ pūnaḥ krátve dākshāya jivāse |  
 jyók ca sūryaṁ dṛiṣé ॥ 4 ॥ púnar naḥ pitaro máno dādātu  
 daívyo jānaḥ | jivāṁ vrataṁ sacemahi ॥ 5 ॥ vayām soma  
 vraté táva mānas tanúshu bíbbrataḥ | prajāvantaḥ sacemahi  
 ॥ 6 ॥<sup>19</sup>

The sons (the rays) establish the mighty, effulgent sun in his two-fold functions (of rising and setting) by their third act (of procreation). Our forefathers have bequeathed their heritage of vitality to their sons (the men); they have given their best to us. The paternal strength comes to us as a thread which is continuously spun out (from generation to generation). 6

As men pass over the waters to the several quarters of the earth in a ship steering through all adversities and difficulties by the blessings of the Lord, so the sun, praised by all, brings his own sons (days and nights), some to this side and some to the other (of the globe). 7

## 57

O resplendent Lord, let us not depart from the righteous path, nor from the path of noble actions; let no malignity or miserliness dwell within us. 1

May we obtain the blessings of that eternal law-maker of this world to whom the offerings are made. He is the thread spun out by the priests, and extended to the divine powers. He is thus the perfecter of the cosmic sacrifice. 2

With songs praising the common people and with lyrics praising the elders, we invoke the mind. 3

May our spirit return to us for active and efficient living. May we see the sun for long. 4

O elders and enlightened ones, may you give us again the spirit, so that we may live with family of the living. 5

O blissful Lord, regaining spirit in our bodies, may we, having good progeny, abide by your laws. 6

( ५८ ) अथवाग मूलम्

( १-१३, आदिसप्तम्यान्व मूलम् यन्मु धुनवन्धुविषमपूर्वापायना क्रयव । आर्त्तमान मनो  
देवता । अनुष्टुप् छन्दः ।

- १२०१ यत्ते यमं वैवस्वतं मनो जगाम दूरकम् । तत् आ वर्तयामसीह क्षयाय जीवसे ॥१॥  
 यत्ते दिवं यत्पृथिवीं मनो जगाम दूरकम् । तत् आ वर्तयामसीह क्षयाय जीवसे ॥२॥  
 यत्ते भूमिं चतुर्वृष्टिं मनो जगाम दूरकम् । तत् आ वर्तयामसीह क्षयाय जीवसे ॥३॥  
 यत्ते चतस्रः प्रदिशो मनो जगाम दूरकम् । तत् आ वर्तयामसीह क्षयाय जीवसे ॥४॥  
 यत्ते समुद्रमर्णवं मनो जगाम दूरकम् । तत् आ वर्तयामसीह क्षयाय जीवसे ॥५॥  
 यत्ते मरीचीः प्रवतो मनो जगाम दूरकम् । तत् आ वर्तयामसीह क्षयाय जीवसे ॥६॥
- १२०२ यत्ते अपो यदोषधीर्मनो जगाम दूरकम् । तत् आ वर्तयामसीह क्षयाय जीवसे ॥७॥  
 यत्ते सूर्यं यदुपसं मनो जगाम दूरकम् । तत् आ वर्तयामसीह क्षयाय जीवसे ॥८॥  
 यत्ते पर्यतान्बृहतो मनो जगाम दूरकम् । तत् आ वर्तयामसीह क्षयाय जीवसे ॥९॥  
 यत्ते विश्वमिदं जगन्मनो जगाम दूरकम् । तत् आ वर्तयामसीह क्षयाय जीवसे ॥१०॥

58.

Yāt te yamāṃ vaivasvatām māno jagāma dūrakām | tāt  
 ta ā vartayāmasihā kshāyāya jivāse || 1 || yāt te divam yāt  
 •prithivīm māno jagāma dūrakām | tāt ta — || 2 || yāt te  
 bhūmim cāturbhṛishṭim māno jagāma dūrakām | tāt ta —  
 || 3 || yāt te cātasraḥ pradīṣo māno jagāma dūrakām | tāt  
 ta — || 4 || yāt te samudrām arṇavām māno jagāma dūra-  
 kām | tāt ta — || 5 || yāt te mārīciḥ pravāto māno jagāma  
 dūrakām | tāt ta — || 6 || २० ||

yāt te apō yād ośhadbhir māno jagāma dūrakām | yāt  
 ta — || 7 || yāt te sūryam yād ushāsam māno jagāma dū-  
 rakām | tāt ta — || 8 || yāt te pārvatān bṛibatō māno ja-  
 gāma dūrakām | tāt ta — || 9 || yāt te vīśvam idāṃ jāgan  
 māno jagāma dūrakām | tāt ta — || 10 ||

That mind of yours which goes far away even to the distant regions beyond the sun and the cosmos - may we bring it back to stay here, here in the body, and live a long life. 1

Your mind, that goes far away to heaven and earth - may we bring it back to stay here, here in the body, and live a long life. 2

Your mind, that goes far away to the four-quartered earth, may we bring it back to stay here, here in the body, and live a long life. 3

Your mind, that goes far away to the four regions of space - may we bring it back to stay here, here in the body, and live a long life. 4

Your mind, that goes far away up to the plasmic ocean - may we bring it back to stay here, here in the body, and live a long life. 5

Your mind, that goes far away to the beams of light that flash and flow - may we bring it back to stay here, here in the body, and live a long life. 6

Your mind, that goes far away to the waters and the plants - may we bring it back to stay here, here in the body, and live a long life. 7

Your mind, that goes far away to the sun, to the dawn - may we bring it back to stay here, here in the body, and live a long life. 8

Your mind, that goes far away to the lofty mountains - may we bring it back to stay here, here in the body, and live a long life. 9

Your mind, that goes far away to all that lives and moves - may we bring it back to stay here, here in the body, and live a long life. 10



यत्ते पराः प॒राव॒तो म॒नो जु॒गाम॑ द॒रु॒कम् । तत्तु आ॒वर्त॑याम॒मीह॑ भ॒योऽय॑ जी॒वमे॑ ॥११॥

यत्ते भू॒तं च॑ भ॒व्यं च॑ म॒नो जु॒गाम॑ द॒रु॒कम् । तत्तु आ॒वर्त॑याम॒मीह॑ भ॒योऽय॑ जी॒वमे॑ ॥१२॥

yāt te pārāḥ pa-  
rāvāto māno jagāma dūrakām | tāt ta — || 11 || yāt te  
bhūtām ca bhāvyaṃ ca māno jagāma dūrakām | tāt ta —  
|| 12 || ११ ॥

( ११. ) "कान्तादितमं मूलम्"

( १ ) दृग्गम्यान्त्यं म॒ न्य॒ वन्तुः भु॒तव॒न्ति॒त्यन्त॑र्गि॒षाय॑ना क॒स्य । ( २ ) दृग्गम्यान्त्यं व॒न्त्य

नि॒रु॒तिः, (५) क॒र्त॒व्यो क॒र्त॒व्यो नि॒रु॒तिः मो॒क्षः, (६) प॒रम॑त॒त्त्वो॒र्गम्या॑निः, (७)

म॒न्त्र॒म्याः पृ॒थि॒वीषु॒न्त॒र्गम्या॑नि॒भयो॑ऽय॒व॒प॒य॒म्या॑न्त्यः, (८-९, १०) भ॒व्यो॒न्त्यो

दृग्गम्या॑ इ॒त्यन्त्यं च॑ य॒ताव॑यि॒ष्यो, (११) दृग्गम्या॑ पृ॒थो॒न्त्यं व॒न्त्यो॒ दृग्गम्या॑ ।

( १-१० ) अ॒यमा॑दि॒त्यन्त्यो॒ वि॒ष्टुषु॑, (११) भ॒व्यः प॒रि॒हः, (१२) न॒व॒म्या

म॒दाव॑हिः, (१३) दृग्गम्या॑श्च॒ प॒रु॒षु॒न्त्यं दृग्गम्या॑ ।

१२.११

प्र ता॒र्यायुः॑ प्र॒तरं॑ न॒वीयुः॑ स्था॒तरि॒षु क॑तु॒मता॑ रथ॑स्य ।  
अथ॑ च॒य्वान् उत्त॑वी॒त्यथ॑ परा॒तुरं॑ सु नि॒र्ऋ॑ति॒र्जिही॑ताम् ॥१॥  
सा॒म॒न्तु रा॒ये नि॒धिम॑ङ्ग॒न्तं करा॑महे सु पु॒रु॒ध श्र॑वा॒सि ।  
ता नो॑ वि॒श्वानि॑ ज॒रिता॑ म॒म॒न्तु परा॒तुरं॑ सु नि॒र्ऋ॑ति॒र्जिही॑ताम् ॥२॥  
अ॒मी च॒र्यः पौ॑र्त्यै॒र्भवे॑म॒द्यौर्न मृ॑मि गि॒रयो॑ ना॒जान् ।  
ता नो॑ वि॒श्वानि॑ ज॒रिता॑ चि॒केत॑ परा॒तुरं॑ सु नि॒र्ऋ॑ति॒र्जिही॑ताम् ॥३॥  
मो पु॒णः सोम॑ मृ॒त्यवे॑ प॒रा द्वाः प॒श्ये॑म॒नु सूर्य॑मु॒च्चरे॑न्तम् ।  
द्यु॒र्भिर्हि॑तो ज॒रि॒मा स॒ नो अ॑स्तु॒ परा॒तुरं॑ सु नि॒र्ऋ॑ति॒र्जिही॑ताम् ॥४॥

59.

Prā tāry āyuh pratarām nāvīya athātāreva krātumatā  
rāthasya | ādha cyāvāna ut tavity ārtham parātarām sū  
nīrītir jibhām || 1 || sāmān nū rāyē nīdhimān nv ānaṃ  
kāramāhe sū purudhā śrāvānsi | tā no vīśvāni jaritā ma-  
mattu parātarām sū nīrītir jibhām || 2 || abhī shv āryāḥ  
paūnsyair bhavema dyaūr nā bhūmim girāyo nājran | tā  
no vīśvāni jaritā ciketa parātarām sū nīrītir jibhām || 3 ||  
mō śhū ṇaḥ soma mṛityāve pārā dāḥ pāsyema nū sūryam  
uccārantam | dyūbbhir hito jarimā sū no astu parātarām sū  
nīrītir jibhām || 4 ||

Your mind, that goes far away to the distant realms, beyond our sight - may we bring it back to stay here, here in the body, and live a long life. 11

Your mind, that goes far away to all what has been, or to what is to be - may we bring it back to stay here, here in the body, and live a long life. 12

## 59

May the life of the new-born be carried forward (for long years with care and caution) as men, seated in a running chariot, are conveyed by a skilful driver; and (even per chance) one falls, may he rise quickly with vigour and attain his destination; may the dread of calamity (of death) depart far off. 1

Here is the hymn for wealth and viands of various sorts and a prayer against calamities. Being praised thus, may the mother divine respond to our sentiments. May the dread of calamity depart far off. 2

May we overcome our adversaries with acts of valour, as the sun overwhelms the earth, or as the clouds envelop the lightning. Being praised thus, may the mother divine realize our sentiments and may the dread of calamity depart far off. 3

Give us not up to death, O Lord of bliss; may we long behold the rising sun; may our old age, brought on by passing times, be happy; may the dread of calamity depart far off. 4

असुनीते मनो अस्मासु धारय जीवतवे सु प्र तिरा न आयुः ।  
शरन्धि नः सूर्यस्य सन्दर्शि घृतेन त्वं तन्वं वर्धयस्व ॥५॥

४०५१ असुनीते पुनरस्मासु चक्षुः पुनः प्राणमिह नो धेहि भोगम् ।  
न्योक्पश्येम सूर्यमुच्चरन्तमनुमते मृत्या नः स्वस्ति ॥६॥  
पुनर्नो अस्तु पृथिवी ददातु पुनर्योद्विती पुनरन्तरिक्षम् ।  
पुनर्नः सोमस्तन्वं ददातु पुनः पुषा पुष्यांश्च या स्वस्तिः ॥७॥  
शं रोदसी सुवन्धवे यक्षी क्रतस्य मानसं ।  
भरतामप यद्रपो योः पृथिवि क्षमा रपो मो पु ते किं चनाममत् ॥८॥  
अवे हुके अवे त्रिका दिवश्चरन्ति भेषजा ।  
क्षमा चरिष्वेकैकं भरतामप यद्रपो योः पृथिवि क्षमा रपो मो पु ते किं चनाममत् ॥९॥  
समिन्द्रेरय गार्मनङ्गाहं य आवहदुशीनराण्या अनः ।  
भरतामप यद्रपो योः पृथिवि क्षमा रपो मो पु ते किं चनाममत् ॥१०॥

ásunīte máno asmāsu dhāraya jīvātave  
sú prā tirā na áyuh | rārandhī nah sūryasya sandr̥śi ghṛi-  
tēna tvāṃ tanvāṃ vardhayasva || 5 || २१ ||

ásunīte púnar asmāsu cákshuh púnah prāṇām ihá no  
dhebi bhógam | jyók paśyema sūryam uccárantam ánumate  
mr̥ṣṭíyā nah svastí || 6 || púnar no ásum pr̥thiví dadātu pú-  
nar dyaúr deví púnar antáriksham | púnar nah sómas tan-  
vāṃ dadātu púnah pūshá pathyāṃ yá svastib || 7 || sām  
ródasi subándhave yahví řitāsya mātārā | bháratām ápa yád  
rápo dyaúḥ pr̥thivi kshamá rápo mó shú te kíṃ canāma-  
mat || 8 || áva dvaké áva triká divas caranti bhesajā |  
kshamá carishṇv ékakām bháratām ápa yád rápo dyaúḥ  
pr̥thivi kshamá rápo mó shú te kíṃ canāmanmat || 9 || eám  
indreraya gām anadvāham yá ávahad usínárānyā ánah |  
bháratām ápa yád rápo dyaúḥ pr̥thivi kshamá rápo mó  
shú te kíṃ canāmammat || 10 || २३ ||

O glorious mother, the breath-giver, keep the soul within us and make longer the days that we have to live yet, grant us that we may long to behold the rising sun; may you strengthen my body with the butter (that we have offered). 5

O gracious mother, the breath-giver, restore to us sight and breath and our capacity to enjoy in the world, may we long to behold the rising sun; O loving mother of grace, grant us peace and prosperity. 6

May earth restore the departed breath to us; may the divine heaven, and may the firmament again and again restore the life-force to us; may the Lord of bliss restore the body to us; may the Lord of nourishment restore to us speech. that leads to peace and prosperity. 7

May the great heaven and earth, may the great parents of eternal law, give happiness to maintain our fraternity; may the heaven and earth remove our entire distress; may no ill, sin or sorrow, ever trouble us. 8

Health-giving remedies descend down from heaven in groups of twos (twin — divines) or in groups of threes (the triple divines) and none works single-handed; O heaven and earth, remove all iniquity; may heaven take away iniquity. May no ill ever come near us. 9

O resplendent Lord, may you urge the sun and the light to come and bring the chariot laden with bright herbs; may heaven and earth remove all iniquity; may no sin or sorrow ever come near us. 10



Bringing Him our reverential homage, we have come to the person, the Lord, uniquely honoured by the highest ones, and splendid in appearance. 1

(We have come to) the one superb, a sure-destroyer (of adversaries), Himself radiant, and to the one who has a speedy chariot (for bringing treasures), and to one who is the supreme controller of defence vehicles. 2

(We have come to one), who whether armed or unarmed with the sword of truth, and one who overcomes adversaries in combats (like a lion) on buffaloes. 3

(We have come to the person); in whose good government, the opulent and victorious petty kings flourish, and in consequence, in whose realm the five types of men enjoy as if they were in heaven. 4

O resplendent Lord, may you support the vigour of the superb soul, attached to the chariot of our body, just as you sustain the sun in heaven, so that all may see it. 5

You harness the two sets of speedy divine radiant horses (sense-organs and breaths) for conducting the faculties of faultless chariot of body. O sovereign Lord, you overcome all temptations, withholders of the sacred oblations (i.e. virtues), miser and illiberal. 6

This (adorable self), your mother, your father and the giver of life, has arrived. Come back, O good brother, back to this body, which is capable of motion. Do come please. 7

As men bind the yoke with cords for its support, the same way, the adorable one places the spirit (in the body), and holds it for life, not for death. He holds it for your security. 8

यथेयं प्रथिवीं महि दाधारेमान्यनस्पतीन् ।  
 एवा दाधार ते मनो ज्ञानेन न मृत्यवश्चो अग्निप्रान्तये ॥९॥  
 यमादुहं वैवस्वतस्त्ववग्रामेन आभंग्म ।  
 जीवानेव न मृत्यवश्चो अग्निप्रान्तये ॥१०॥  
 न्यग्भ्यानोऽयं याति न्यक्तपतिं सूर्यः ।  
 नीर्चानंमृश्या दुहे न्यग्भवतु ते सूर्यः ॥११॥  
 अयं मे हस्मो भगवानस्य मे भगवन्नेरः ।  
 अयं मे विश्वमेयनोऽयं शिवाभिमतनः ॥१२॥

yátheyām prithivī

mahī dādhāremān vānaspātīn | evā dādhāra te māno jīvā-  
 tave nā mṛityāvé 'tho arishtātātaye || 9 || yamād ahām vai-  
 vasvatāt subāndhor māna ābharam | jīvātaye nā mṛityāvé  
 'tho arishtātātaye || 10 || nyāg vātū 'va vāti nyāk tapati  
 sūryaḥ | nīcinam aghnyā duhe nyāg bhavatu te rāpaḥ || 11 ||  
 ayām me hāsto bhāgavān ayām me bhāgavattaraḥ | ayām  
 me viśvābheshajo 'yām śivābhimarsanaḥ || 12 || 25 ||

[ अथ यथेयानुवाच ० ]

[ १० ] यथायनम सुखम्

[ १-३ यमादुहं यमवग्रामेन मृत्यवः मानसो ज्ञानेन न मृत्यवश्चो अग्निप्रान्तये ]

१० " इदमिथा गेहं गुर्नवचा ब्रह्म कव्या ज्ञान्यामन्तगुजी ।  
 क्राणा यदेस्य पितरं महतेष्टाः पपत्यकथे अहन्ना सुप्त होतुन् ॥१॥  
 स इदानीय दभ्याय पुत्र्योऽन्यमानः सन्नेरमिमीत वेदिम् ।  
 नवराणो गुर्नवचस्तमः आशो न गेन दनकेति सिञ्चत ॥२॥

61.

Idām itthā raūdrām gūrtāvacā brāhma krátvā śācyām  
 antār ajaū | krapā yād asya pitārā manhaneshbthāḥ pārshat  
 pakthē āham ā saptā hotrin || 1 || sā id dānāya dābhyāya  
 vānvān cyāvanah sūdair apimīta vēdim | tūrvayāṇo gūrtā-  
 vacastamaḥ kshódo nā réta itānti siñcat || 2 ||

As this mighty earth holds fast these trees, the same way, the adorable one holds your spirit (in the body) for life, not for death; He holds it for your security. 9

(The adorable one speaks) : I bring this spirit of yours from the ordainer and the Lord of splendrous universe; I bring this for life, not for death; I bring it for your security. 10

The wind blows downwards, the sun sends heat-downwards, the milch-cow pours her milk downwards, so may your pain and grief, all the ills, go downwards. 11

7. My hand (for actions) is full of grace and fame; the other hand of mine (of rewards) is even more blessed; this hand contains all blessed healing balms; this other one has the soothing touch. 2

## 61

The learned preceptor utters the mysterious knowledge of supreme Lord with his intelligence in the midst of the ceremony at the assembly-hall; his parents and brothers are engaged in portions and shares in the blessings accrued from the sacred worship; he becomes the chief of the seven priests on the day on which the ceremony is to be matured. 1

He bestows the rewards on worshippers and casting down the wicked, overcomes the evil-minded men with his weapons; there he constructs the sacred altar; he is rapid in movement, very effective in speech and all round pours oblation like widely-fertilizing fluid. 2



मनो न येषु हवन्तषु तिमं विष् शक्या वन्थो द्रवेन्ता ।  
 आ यः शर्याभन्तुविनुष्णा अस्थार्थीणीनादिशु गभंस्तो ॥३॥  
 कृष्णा यद्वोप्यर्णोषु सीदद्दिवो नपाताश्विना हुवे वाम ।  
 वीनं मे यजमा गतं मे अन्नं यव्यामा नेषमस्मृतम् ॥४॥  
 प्रथितु यस्य वीरकर्ममिष्णदनुमितं नु नयो अपोहत ।  
 पुनस्तदा वृद्धिं यत्कृताया दहितुम अनुभुनमन्वा ॥५॥

मध्या यत्कर्ममभवदुभौके कामे कृष्याने पितरं युवत्याम् ।  
 मनानघेतो जहतुर्वियन्ता साना निषिक्तं सुकृतस्य योनौ ॥६॥  
 पिता यत्स्या दहितरंमभिष्कन्मया रेतः संजग्मानो नि पिङ्गत ।  
 स्वाप्योऽजनयन्वर्षा देवा वास्तोष्यन्ति व्रतपां निरन्तक्षन् ॥७॥  
 स इ वृषा न फेनमस्यदाजो ममदा परंदपं दध्रचेताः ।  
 सरत्पदा न दक्षिणा परावृद्ध ता नु मे प्रशान्यो जगृभे ॥८॥

māno ná

yēshu hāvaneshu tigamā vīpah śacyā vanuthō drāvanta |  
 ā yāh śaryābbis tuvinrimnō asyāsrinītādīsam gābhastau  
 || 3 || kṛishṇā yād gōshv aruṇīshu sīdad divō nāpātāsvinā  
 huve vām | vitām me yajñām ā gatam me ānuam vavan-  
 vānsā nēsham āsmṛitadhrū || 4 || prāthishta yāsyā vīrā-  
 karmam ishṇād ānuṣṭhitam nū nāryo āpauhat | pūnas tād  
 ā vṛihati yāt kanāyā duhitūr ā ānubhṛitam anarvā || 5 || ॥

madhyā yāt kārtvam ābhavad abhīke kāmam kṛiṇvāṇē  
 pitāri yuvatyām | manānāg réto jabhatur viyāntā sānan ni-  
 sbiktaṁ sukrītāsya yonau || 6 || pitā yāt svām duhitāram  
 adhishkān kshmayā rétaḥ samjagmānō nī shiñcat | svā-  
 dhyō 'janayan brāhma devā vāstosh pātīm vratapām nīr  
 atakshan || 7 || śā im vṛishā ná jhēnam asyad ājau smād ā  
 páraid āpa dabhṛacetaḥ | śārat padā ná dākshinā parāvṛiṇ  
 ná tā nū me priṣanyō jagṛibhre || 8 ||

In those sacrifices, where both of you wise arrive, rushing swiftly as mind with your actions, the possessor of great wealth with movement of his fingers compels obedience from him. 1

When the dark night retires before the purple (chariot of the dawn), O ever — twin divines, the children of heaven, I invoke you; you come to bless my sacred work, come to accept my food and viands, like (two steeds) eating together contended, and taking no offence. 4

He is the benefactor of man, his verile energy (i.e. radiance) develops, but he, the valorous, preserves the virility and draws it back; again the irresistible vital divine power concentrates the energy, which he communicates to his maiden daughter (thus the sun impregnates, as if, his own daughter, the dawn). 5

When this communication is over in celestial region, in the proximity of the sun and the dawn, they let the rays, containing the germ of light, release it. This blessed radiance is poured down from the lofty realms of heaven. 6

When the father, the sun, unites with the dawn, the daughter, there bursts forth the radiance which comes down to the earth, and illuminates it. This brightens all Nature's bounties and they generate fire divine, the lord of hearth, (the fire of the householder), the defender of sacred rites. 7

He, the showerer; casts foam of vinle fluid around, then he comes back, aloof from us, with a niggard mind. He does not advance, even a step. He claims no shares in donations. Though a plunderer, he seizes not even a cow. 8

सध न कर्द्धः प्रजाया उपविद्गन्धि न नम उप मीतुधुः ।  
 सनिनेध सनिनोन वाजं स धर्ता जंक्ते सहसा यवीयुत ॥९॥  
 सध कृतायाः सख्यं नवग्या ऋते वदन्त ऋतयुक्तिमग्नम् ।  
 द्विवहेसो य उप गोपमागुग्दभिणामो अच्युता दुदुध्न ॥१०॥

सध कृतायाः सख्यं नवीयो रापो न रेते ऋतमितुग्व्यम् ।  
 शुचि यते रेक्ण आर्यजन्त सर्वर्द्धायाः पर्य उत्तिर्यायाः ॥११॥  
 पश्वा यत्पश्वा वियुता बुधन्तेति ब्रवीति वक्तरी रराणः ।  
 यमोर्वमुत्वा कुर्योऽनेहा विश्वं विधेष्टि द्रविणमुप भु ॥१२॥  
 तार्दव्यस्य परिपद्धानो अगमन्पुरु सदन्तो नार्यदं विभित्सन् ।  
 वि शुष्णस्य संग्रथिनमनर्वा विदत्पुरुषप्रजातस्य गुहा यत् ॥१३॥  
 भर्गो ह नामोत यम्य देवा स्वर्ण ये विषभस्ये निषेदुः ।  
 अग्निर्ह नामोत जानवेदाः ध्रुवी नो होतश्चानस्य होताध्रक् ॥१४॥

makshú ná váhniḥ

prajāyā upadīr agniṃ ná vagnā ūpa sūdād ūdhaḥ | sāni-  
 tedhmāṃ sánitotā vájaṃ sá dhartā jajñe sáhasā yavīyút  
 || 9 || makshú kanáyāḥ sakhyāṃ návagvā řitām vādanta ři-  
 táyuktim agman | dvībārhaso yā ūpa gopām āgaur adakshi-  
 nāso ácyutā dudukshan || 10 || 27 ||

makshú kanáyāḥ sakhyāṃ návīyo rādho ná řeta řitām  
 it turanyan | śuci yāt te rókṇa áyajanta sabardūghāyāḥ  
 páya nsríyāyāḥ || 11 || páśvā yāt paśā víyutā budhāntēti  
 bravīti vaktāri rāraṇaḥ | vásor vasutvá kārīvo 'nehā víśvam  
 viveshṭi dráviṇam ūpa kshú || 12 || tát in nv āsya pari-  
 shádvdāno agman purú sūdanto narshadām bibhītsan | vi  
 śuśhṇasya sámgrathitam anarvá vidāt puruprajatāsya gūhā  
 yāt || 13 || bhārgo ha námotā yāsya devāḥ svār ná yé tri-  
 shadhasthé nishedūḥ | agnir ha námotā jatāvedāḥ śrudhí  
 no hotar řitāsya hótādbruk || 14 ||

The fierce fire, which harms the people, comes quickly and is not controlled easily in its naked form, be it a day or a night; but the fire of this sacred altar, verily, is the giver of food and the giver of fuel, he, the fire, the upholder of rites, is born to overcome adversaries by his might. 9

The newly-consecrated young graduates (the twin-divines) avowed to truth and versed in eternal rites, quickly contract the friendship of the charming maiden (the dawn). Seated on two seats, they come to the protector (the father of the dawn); they have nothing to give as gifts, and yet they are eager to milk forth the inexhaustible love. 10

Quickly having gained the affection of the maiden, they (the twin-divines) pour forth their love like a new wealth. They offer to you (O sun, the resplendent) the pure riches, as if the milk of the cow, that furnishes divine nectar. 11

"When the worshipper finds the stalls deserted by cattle", exclaims the performer of rites, "affluent and compassionate Lord, the sinless, will surely be pleased with his adorer and will quickly recover all the wealth (that has been carried off) (to be awarded to the worshipper)." 12

Then the attendants (the accompanying rays of inner light), manifested in various regions, quickly gather around him. These (rays) discover out the gloomy places of nescience, ready to destroy human consciousness. The irresistible self finds out the well-knit mail of the vitality-complex, prolific in offspring, so far hidden in the innermost cavity of the heart. 13

*Bharga* is one of the names of that radiation (*bharga* meaning effulgence), on the triple seat of which are seated the cosmic powers established in heaven, as if. The same is also known by the name, *Agni* (*agni*, meaning adorable) and also by another name, the *jatavedas* (*jatavedas*, meaning the one who knows all that is born). This energy or the divinity is invoker of Nature's bounties, a ministrant priest. May he (the fire divine) hear our guileless invocations. 14

उत त्या मे गेद्रावचिमन्ता नामत्याचिन्द्र गृत्तये यजथैः ।  
मुनुष्वदृक्वर्हिषे रगणा मुन्द हितप्रयमा विशु यन्वू ॥१५॥

अयं स्तुतो राजा वन्दि वेधा अपश्च विप्रस्तरति स्वसेनुः ।  
स कक्षीवन्तं रेजयत्सो अग्नि नेमि न चक्रमयनो रघुद्रु ॥१६॥  
स द्विवर्धुर्वेतरणो यष्टा सवर्धु धेनुमुखैर्दुहय्यै ।  
सं यन्मित्रावरुणा वृञ्ज उक्थैर्न्येष्टैर्भिर्यमणं वरुथैः ॥१७॥  
तद्वन्धुः सुरिर्दिवि ते धियंधा नाभानेदिष्टो रपति प्र वेनन् ।  
सा नो नाभिः परमात्प वा घाहं नत्पश्चा कतिधश्चिदास ॥१८॥  
इयं मे नाभिर्हि मे सुधस्यमिमे मे देवा अयमस्मि सर्वे ।  
द्विजा अहं प्रथमजा ऋतन्येदं धेनुरदृहज्जायमाना ॥१९॥  
अध्रासु मन्द्रो अरतिर्विभाव्यां त्यति द्विवर्तनिर्वेतेषात् ।  
ऊर्ध्वा यच्छ्रेणिर्नि शिशुर्दन्मभू म्भिरं शैवृधं सृत माता ॥२०॥

utā tyā me raūdrāv ari-  
māntā nāsatyāv indra gūrtāye yājadhyaī | manushvād vrik-  
tābarhishe rārānā mandū hitāprayasa viksbū yājya ॥ 15 ॥ २॥

ayām stutō rāja vandi vedhā apas va vipras tarati  
avāsetuḥ | sā kakshīvanṭaṇṇi rejayat sō agnīm nemīm nā ca-  
krām ārvat- raghudrū ॥ 16 ॥ sā dvibāndhur vaitaraṇō  
yāshtā sabardhūm dhenūm asvāp duhādhyai | sām yān  
mitrāvāruṇā vṛiñjā ukthaīr jyēsthelbhīr aryamāṇam vārū-  
thaiḥ ॥ 17 ॥ tādbandhuḥ sūrir divi te dhiyamdhā nābhanē-  
dishtbo rapati prā vēnan | sā nō nābhiḥ paramū-yā vā  
ghāhām tāt paśēā katithās cid āsa ॥ 18 ॥ iyām me nābhir  
ihā me sadhāstham imē me devā ayām asmi sūrvah | dvijā  
āha prathamajā pītāsycdām dhenūr aduhaj jāyamānā ॥ 19 ॥  
ādhāsm mandrō aratīr viūhāvāva syati dvivartanr vane-  
shāt | ūrdhvā yāc ebrēnir nā śśur dān makshī sthirām  
sevridhāṇi sūta mātā ॥ 20 ॥ २॥

And may those two brilliant sources of ever-true vital principles (the twin — divines) be present at my sacred worship, and be propitious to me. Seated in our hearts, they are delightful, bounteous to the people and worthy of adoration among our men. 15

This sovereign lord (the sun) is praised and honoured as an ordainer, and he, like a wise, constituting his own causeway, a bridge, traverses the firmament; he agitates the clouds and stirs up the fiery elements as the horses agitate the light-whirling, revolving wheel of a chariot. 16

This fire-element (the adorable element, the fire divine) is the kinsman of the two worlds (earth and heaven), the conveyer of offerings, the sacrificer, the one who has given us a cow, the divine speech, full of milk of immortal knowledge — a cow, the type of which would never be given again. The divine speech, through excellent and choicest hymns, praises the Lord, as the Divine Friends, Most Venerable and the Supreme Ordainer. 17

The embodied self is a close relation of the supreme Lord; he is ever present in His vicinity, and is one of His favourites. He is accompanied with intellect. The heaven or the region of bliss, our most excellent bond, is the site where the self resides. The intellect impels us to establish a supreme relation with Lord. I am one of the so many devotees (looking forward to commune with Him). 18

This aerial voice is my bond of affinity; here (in the solar orb) is my abiding place; these are my resplendent rays, I am this all; I am the twice-born, the first — born of eternal truth. The aerial voice (the cow), as soon as engendered, milks forth the divine wisdom from the celestial region. 19

He (the fire or fire divine) is playful, unresting, refulgent, a traveller of the two regions, the lord of fuel; like a line or array (of an army), he rises upward and quickly subdues evils. The cosmic mother engenders him, the one who is an augments of happiness and is stable and lasting. 20

१०० अथा गाव उपमाति कनाया अनु श्वान्तस्य कस्य चित्परेणुः ।  
 श्रुधि त्वं सुद्रविणो नस्त्य याव्याश्मस्य वावृधे सुनृताभिः ॥२१॥  
 अथ त्वमिन्द्र विद्वांस्मान्महो राये नृपते वज्रबाहुः ।  
 रक्षा च नो मघोनः पाहि सूरिनेहसस्ते हरिवो अभिष्टौ ॥२२॥  
 अथ यद्राजाना गविष्टौ सरत्सरण्युः कार्वे जरण्युः ।  
 विप्रः प्रेषुः स ह्येषां बभूव परां च वक्ष्यत पर्यदेनान् ॥२३॥  
 अथा त्वंस्य जेन्यस्य पुष्टौ वृथा रेभन्त इमेहे तदू नु ।  
 सरण्युरस्य सुनुरश्चो विप्रश्चासि श्रवसश्च सातो ॥२४॥  
 युवायन्ति सरयायास्मे शशीय स्तोमै जुजुपे नमस्वान् ।  
 विश्वत्र यस्मिन्ना गिरः समीचीः पूर्वैव गानुर्दाशंसुनृतयै ॥२५॥  
 स गृणानो अद्रिर्दुर्ववानिति स्रवन्धुर्नमसा सुक्ते ।  
 वर्धन्धुर्वचोभिरा हि नूनं व्यध्वेति पर्यस उस्त्रियायाः ॥२६॥

adha gāva upamatim kanāyā ānu svāntāsya kāsya cit  
 pāreyuḥ | śrudhī tvām sudraviṇo naś tvam yaś āśvaghnāsya  
 vāvṛidhe smaṛitābhiḥ || 21 || ādha tvām indra viddhy āsmān  
 mahó rāyē nṛpate vājrabāhuḥ | rāksha ca no maghónaḥ  
 pāhī sūrīn anebasas te harivo abhisṭau | 22 || ādha yād  
 rājānā gāvishṭau sárat saranyúḥ kārāve jaranyúḥ | vípraḥ  
 prēshṭhaḥ sá hy ēshām babhūva párá ca vākshad utá  
 parshad enān || 23 || ādhā nv āsya jēnyasya pusṭhau vṛithā  
 rébhanta imāhe tād ū nū | saranyúr asya sūnúr āśvo vípras  
 cāsi grāvasas ca sātau || 24 || yuvór yādi sakhyāyāsmé  
 śárdhāya stómaṁ jujushé námasvān | viśvātra yāsmīn ā  
 gíraḥ samicīb pūrvīva gātúr dāśat sūnritāyai || 25 || sá grī-  
 nānó adbhír devāvān iti subāndhur námasā sūktaib | vár-  
 dhad ukthaír vácobhir ā hí nūnām vy ádhvaiti páyasa  
 usṛīyāyāḥ || 26 ||

The playful words of an unperturbed sage go straight to the resplendent loving Lord. May you, O Lord of wealth, hear us, who offer homage to you, your glory is magnified by the sincere devotional prayers. 21

O resplendent Lord, protector of mankind, and the bearer of adamantine justice, you very well know how we deserve to have great riches from you. We have your protection, since we offer you our profuse praises. O Lord of dual divine functions (creation and dissolution), may we, ever eager to meet you, be free from faults and ills. 22

O illustrious men, as the sun moves in expectation of getting back his rays (from the dark clouds), the same way the devotee seeks response of his hymns, and thereby the sage is held most dear by the singers; may he accomplish (all his desires) and may he gain success in all his efforts. 23

Now for the support and contentment of this victorious venerable devotee, singing effortlessly and with ease, we thus implore you that may his son (next generation) be wise and vigorous and be helpful in procuring for us food and fame. 24

O people of enlightenment and venerability, praise the Lord, in whom the verses of divine speech find their source; praise Him for our invigorations and for gaining His friendship. He would lead us to our desired goal along a path of virtue. May He give (pleasure) to the utterer of praise. 25

"He is our Lord of venerability, who is so well praised with reverence and hymns. He is our best kin" — this is the enlightenment. May he be magnified by hymns and approached by prayers, now the radiant firmament is ready to yield rains like milk from a cow. 26



त ऊ पु णो महो यजत्रा भूत देवास ऊतये सजोषाः ।  
ये वाजो अनयता वियन्तो ये स्था निचेतारो अमृगः ॥२७॥

॥ इत्यष्टमाहके प्रथमोऽध्यायः ॥

[ अष्टमाध्याये सर्गाः ३०, सूक्तानि १३, अक्षः १५१ ]

tá ū shū no mahó yajatrā bhūtá devāsa  
ūtāye sajóshāḥ | yé vājāñ ánayatā viyánto yé sthā nicetáro  
ámūrāḥ || 27 || 30 ||

अथ द्वितीयोऽध्यायः ॥

( ६२ ) द्विहितं सूक्तम्

( १-२ ) अक्षराष्टम्यान् सूक्तस्य मानवो नामनेति प्रथिः । ( १-३ ) प्रथमार्धवृत्तं विधे इवा अङ्गि-  
रसो वा, ( ३ ) सप्तम्या विधे देवाः । ( २-१३ ) भद्रमार्धवृत्तस्य धामनोऽश्वमृगिर्निवृत्ताः । ( १-४ )  
प्रथमार्धवृत्तस्य अमृगः । ( १, २, ३ ) पञ्चम्यष्टमीवर्धमानवपुष्टुः । ( १-५ ) पटीमहाव्या  
ध्यायः ( यजत्रा इति, सप्तम्याः सजोषा इति ), ( १० ) इष्टम्या मायवी, ( ११ ) अक्ष  
राष्टम्या विष्टुः अन्तामि ॥

ये युज्ञेन दक्षिण्या समक्ता इन्द्रस्य सूर्यमभृतत्वमानुश ।  
तेभ्यो भद्रमङ्गिरसो वो अस्तु प्रति गृष्णीत मानवं सुमेधसः ॥१॥  
य उदाजन्पितरो गोमयं वस्यतेनाभिन्दन्परिवत्सरे वलम् ।  
दीर्घायुत्वमङ्गिरसो वो अस्तु प्रति गृष्णीत मानवं सुमेधसः ॥२॥  
य ऋतेन सूर्यमारोह्यन्दिव्यप्रथयन्पृथिवीं मातरं वि ।  
सुप्रजास्त्वमङ्गिरसो वो अस्तु प्रति गृष्णीत मानवं सुमेधसः ॥३॥

62.

Yé yajñéna, dákshinayā sámakṭā índrasya sakhyaṁ  
amṛitatvám ānaśā | tébhyo bhadram aṅgirasō vo astu prāti  
griḇbhñitā mānavām sumedhasaḥ || 1 || yá udājan pitáro go-  
máyaṁ vásṛ ṛiténābbindan parivatsaré valám | dīrghāyu-  
tvám aṅgirasō vo astu prāti griḇbhñitā mānavām sumedha-  
saḥ || 2 || yá ṛiténa sūryam ārohayan divy āprathayan pṛi-  
thivīm mātáram ví | suprajāstvám aṅgirasō vo astu prāti  
griḇbhñitā mānavām sumedhasaḥ || 3 ||

O adorable glorious Nature's bounties, may you be of one accord for our security and preservations. May you go in various directions and bring us food and vigour. Verily, you are faultless and are explorers of the hidden secrets (of spirituality). २

## 62

Verily, you attain the friendship of the resplendent Lord, and also immortality through sacred worship and pious donations. O enlightened persons, may your blessings of prosperity come to them; O wise preceptors, may you welcome men of spirituality amidst you. १

May your life be long, O enlightened sages, our progenitors: verily, you are able to explore the wealth of the stolen cattle (the lost wisdom) all the time by means of your noble deeds, and destroy the wicked through knowledge; may you welcome men of spirituality amidst you. २

You elevate the sun to heaven by an everlasting law, and bring renown to the broad earth, the mother, on every side. O enlightened sages, may the possession of posterity be yours; may you welcome men of spirituality amidst you. ३

अयं नाभां वदति वल्गु वो गृहे देवपुत्रा ऋषयस्तच्छृणोतान ।  
 मुत्रहण्यमार्ङ्गिरसा वो अस्तु प्रति गृभ्णीत मानवं सुमेधमः ॥४॥  
 विरूपास इवर्षयस्त इदम्भीरवेषमः । ते अङ्गिरसः सूनवस्ते अग्नेः परि जज्ञिरे ॥५॥

॥५॥ ये अग्नेः परि जज्ञिरे विरूपासां दिवम्परि ।  
 नवगवो नु दशगवो अङ्गिरस्तमः सचां देवेषु मंहते ॥६॥  
 इन्द्रेण युजा निः संजन्त याधनो व्रजं गोमन्तमश्विनसं ।  
 महस्ते मे ददन्तो अपृकृष्यः श्रवो देवेष्वक्ल ॥७॥  
 प्र नून जायन्तामयं मनुस्ताकमेव गोलु । यः महस्ते जनाश्च सद्यो दानाय मंहते ॥८॥  
 न तमश्नोति कश्चन दिव इव सान्त्वारमम् ।  
 सार्वर्षस्य दक्षिणा वि मिन्धुर्गिव पप्रथे ॥९॥  
 उत दासा परिविशे स्मदिष्टी गोपरीणसा । यदुस्तुर्वर्षं मामहे ॥१०॥  
 महस्वदा ग्राम्णीर्मा रिषन्मनुः सूर्येणास्य यतमानेतु दक्षिणा ।  
 सार्वणेदेवाः प्र तिरन्त्वायुर्वस्त्रिभ्रान्ता अमनास वाजम् ॥११॥

ayām nābhā vadati  
 valgú vo grihé dévaputrā ṛishayas tác chṛiṇotana | subrah-  
 manyām āngiraso vo astu prāti gribhṇita mānavam sume-  
 dhasaḥ || 4 || vírūpāsa id ṛishayas tá id gambhīrávepasah |  
 té āngirasaḥ sūnāvas té agnēḥ pári jajñire || 5 || ॥

yé agnēḥ pári jajñiré vírupaso divás pári | nāvagvo nú  
 dāṣagvo āngirastamo sácā devéshu mañhate || 6 || Indreṇa  
 yujā niḥ srijanta vāḡbhāto vrajām gómantam aśvinam | sa-  
 hāśram me dádato a-bhātakarṇyāḥ śrávo devéshv akrata || 7 ||  
 prá nūnām jāyatām ayām mānus tókmeva rohatu | yāḥ sa-  
 hāśram satāśvam sadyó dānāya māñhate || 8 || ná tām aṇoti  
 káś caná divá iva sánv ārábham | sāvarṇyāsya dākshinā ví  
 síndhur iva paprathe || 9 || utá dāsā parivíshe smáddishṭi  
 gópariṇasā | yádus turvaś ca māmaha || 10 || sahasradā grā  
 mañir mā ṛishan mānuḥ sūryeṇāsya yátamānaitu dākshinā |  
 sávarṇer devāḥ prá tirantv āyur yásminn āśrāntā āsanma  
 vájam || 11 || ॥

O seers, sons of divine powers, this godly man addresses to you these benedictions in pleasant words. May you hear them. O enlightened sages, may divine wisdom be yours; may you welcome men of spirituality amidst you. 4

These seers, however, different by their varied nature and attributes, are of profound piety and deeds of virtue. They are the enlightened beings, who have been born as the sons of the adorable Supreme Self. 5

Distinguished by their varied forms, they have sprung from the adorable Supreme Self - from the celestial Lord. They are the celebrators of ninefold gaits, and the tenfold gaits; accompanied by the divine powers, they bestow wealth. 6

By the grace of the resplendent Self, these accepters of oblations have emptied the pastures, crowded with cattle (horses and cows); they give us a thousand fully-grown cattle and wealth and for this, they have become famous among enlightened bounties. 7

May the descendent of the First Man be quickly born. May his progeny increase like well-watered seed. May he be able to produce thousand and hundred motivations as a present (to the growing society). 8

No one can attain Him, the person of cultured ancestry, even by efforts, like catching of horizon. His liberality has broadened like a river. 9

The assiduous and energetic persons, possessor of numerous cattle and of benevolent nature, have given munificent donations as help (to the common man for his enjoyment). 10

May the man, the donor of the thousand riches, the head of the village, never suffer; may his liberality go spreading in glory with the sun; may Nature's bounties prolong the span of the life of the person of the cultured ancestry; he is, verily, the noble man from whom we constantly obtain strengthening food. 11

( ७१ ) विपश्निर्वं मृतम

(१-१५) मृतमश्वमवाप्य मृतस्य श्रुतः ॥ यः कृषिः । (१-१५, १५) ययमादिबभूवुस्तथा ममवदयाश्च  
विश्वे श्रुतः । (१५-१६) ययमादिबभूवुस्तथा ययमादिबभूवुस्तथा । (१-१६) ययमादिबभूवुस्तथा  
ममवदया, (१५) ययमादिबभूवुस्तथा ययमादिबभूवुस्तथा । (१६-१७) ययमादिबभूवुस्तथा ययमादिबभूवुस्तथा ॥

॥१॥

परावतो ये दिधिषन्त आप्यं मनुष्रीतासो जनिमा विवस्वतः ।  
ययान्ये नहुष्यस्य बर्हिषि देवा आसन्ते ते अधि ब्रुवन्तु नः ॥१॥  
विश्वे हि वो नमुष्योनि वन्द्या नामानि देवा उत यज्ञियानि वः ।  
ये स्व जाता अदिनेरद्भ्यस्परि ये पृथिव्यास्ते मे इह श्रुता हवाम् ॥२॥  
येभ्यो माता मधुमत्यन्वन्ति पयः पीयूषं यौरदिनिरद्विवर्हाः ।  
उक्थशुष्मान्वृषभरान्त्वप्रसस्ता आदित्यो अनु मदा स्वस्तये ॥३॥  
नृचक्षसो अर्निमिषन्तो अर्हणा बृहदेयासो अमृतत्वमानशुः ।  
ज्योतीरथा अहिमाया अनागसो विवा वृष्मर्णो वसते स्वस्तये ॥४॥  
सम्राजो ये सुवृषो यज्ञमाययुरपरिहृता दधिरे दिवि क्षयम् ।  
तो आ विवासु नममा सुवृक्तिर्भिर्महा आदित्यो अदिनि स्वस्तये ॥५॥

65.

Parāvāto yé dīdhishanta āpyam mānuprītāso jānimā vi-  
vāsvataḥ | yayāter yé nahushyāsa barhīṣi devā āsate té  
ādhi bruvantu naḥ || 1 || víśvā hí vo namasyāni vāndyā nā-  
māni devā utā yajñīyāni vah | yé 'sthā jātā āditer adbhyaś  
pāri yé prithivyās té ma ihā śrutā hāvam || 2 || yébhyo  
mātā mādhumat pīnvate pāyaḥ pīyūṣam dyaúr āditiḥ ādri-  
barhāḥ | ukthāṣuṣhmān vṛishabharān svāpnasas tān ādityān  
ānu madā svastāye || 3 || nṛicákshaso ānimishanto arhānā  
brīhād devāso amṛitatvām ānaśuḥ | jyotīrathā āhimāyā ānā-  
gaso divo varshamāṇam vasate svastāye || 4 || samrājō yé  
suvṛidho yajñām āyayūr āparihvṛitā dadhiré divi kshāyam |  
tān ā vivāsa nāmasā suvṛiktībhīr mahō ādityān āditim svas-  
tāye || 5 || ॥

Man, being the supreme creation of our Lord, is very much loved and honoured by Nature's bounties, who come from afar. Man is adored by his participations in the sacrifice. May they who are seated on the sacred seats (and occupy privileged positions in society), are well-disciplined and possess good knowledge bless us with their divine words. 1

O divine powers, all your appellations and names are worthy of adorations, praise and reverence; whether you have come forth from heaven, or from firmament, or from earth, may you hear our invocations on this occasion. 2

I offer my reverence to those enlightened sages, to whom the mother earth yields the sweet-flavoured milk, and to whom the cloud-invested sky showers rain, the ambrosia and to those sons of the Mother Infinity, whose strength is the sacred praise, who are the bringers of rain and the performers of good actions. 3

May those widely-enlightened sages be benevolent to us, who are never-slumbering, observers of mankind, worthy of adoration, possessors of the immortal fame, borne on refulgent chariots, possessors of unrestrained intelligence and devoid of sin. They by their habitaion glorify the exalted heavenly places for our well-being. 4

These illustrious sages, princely in enlightenment, radiant with wisdom, and most exalted, have come to bless us in our noble deeds; they are unassailable and abide in the exalted divine places; I invite them and their sons of Eternity with reverence and with praises. They verily worship the Mother Infinity for our well-being. 5

॥१॥ को वः स्तोमं राधति यं जुजोष्य विश्वं देवासो मनुषा यन् पुनः ।  
 को वोऽव्यं तुविजाना अरं कुर्या नः पर्यद्व्यंहः स्वस्तये ॥६॥  
 यैभ्यो होत्रां प्रथमामयिजे मनुः समिद्धाग्निर्मनसा मुस होतृभिः ।  
 न आदित्या अमयं शर्म यच्छत मुगा नः कर्तं सुपथा स्वस्तये ॥७॥  
 य ईशिरे भुवंमस्य प्रचेतसो विश्वस्य स्थानुर्जगतश्च मन्तवः ।  
 ते नः कृतादकृतान्देनमस्पर्यया देवासः पिपृता स्वस्तये ॥८॥  
 भोग्निवद्भं मुह्यं हवामहेहोमुचं मुकृन्तं देव्यं जतंस ।  
 अग्निं मित्रं वरेणं नानये भगं यायापृथिवीं मरुतः स्वस्तये ॥९॥  
 सुवामाणं पृथिवीं यामनेहमै सुशर्माणमदिनि सुप्रणीतिम् ।  
 देवा नायं स्वर्गिनामनागममस्त्रयन्तीमा स्त्रेमा स्वस्तये ॥१०॥

॥२॥ विश्वे यजत्रा अग्निं वोचनोतये त्रायश्च नो दुरेवाया अभिहुतः ।  
 सत्ययां वो देवहेत्या हुवेम शृण्वतो देवा अग्ने स्वस्तये ॥११॥

kó va stómam rādhati yām jújoshatha víśve devāso  
 manusho yāti shthána | kó vo 'dhvarām tuvijātā áram ka-  
 rad yó nah pársbad áty ánhah svastáye || 6 || yébhyo hó-  
 trām pratthamām āyejé mánuh sámiddhāgnir mánasā saptá  
 hótribhiḥ | tá ādityā ábhayam śarma yachata sugá nah  
 karta supáthā svastáye || 7 || yá íšire bhúvanasya pracetaso  
 víśvasya sthātúr jágatas ca mántavaḥ | té nah kṛitād ákri-  
 tād énasas páry adyá devāsaḥ pipṛitā svastáye || 8 || bhá-  
 reshv índram subhávam havāmahe 'ñhomúcam sukṛitam daí  
 vyam jánam | agním mitráṁ váruṇam sātáye bhágam dyá-  
 vāpṛithiví marútaḥ svastáye | 9 | sutrāmāṇam pṛithivīm  
 dyám anebāsam suśarmāṇam āditim supráñitim | daivīm ná-  
 vam svaritrām ánāgasam ásravantīm á ruhema svastáye  
 || 10 || ॥

víśve yajatrā ádhi vocatotáve tráyadbvam no durévāyā  
 abhíhrútaḥ | satyáyā vo devábhityā huvema śṛiṇvató devā  
 ávase svastáye || 11 ||

O illustrious sages, which one among you, many as you are, appreciates the choicest praises here offered. O mighty ones, distinguished for your deep learning, which one among you can prepare such worship as may bear us safe beyond iniquity for our well-being? 6

May those sons of Eternity, who have enkindled the fire of spirituality and who are associated with seven ministrant priests, offer the first oblation with reverential thought. May they bestow upon us prosperity free from peril; may they provide for us pleasant paths, easy to travel for our well-being. 7

May those wise and omniscient sages, who rule over the whole world, stationary and movable, save us from uncommitted and committed sins, and protect us from all sides for our well-being. 8

In our conflicts or struggles of our life, we invoke our Lord (who is known by so many attributive names as) the resplendent one, the deliverer from sin, the virtuous, the divine, the creator, the adorable, the friendly, the venerable, the gracious one. We invoke Him and the heaven and earth for the acquisition of food and luxury and for our well-being. 9

For our weal, may we embark the vessel divine, well-protecting, spacious, shining and unmenaced, full of comforts, seamless, goodly constructed, fitted with fine oars, flawless and never-leaking. 10

O adorable universal divine powers (or O the enlightened persons), may you advise and plead our cause for our protection; preserve us from malignant adversities. May we with sincere invocation call on you, O Nature's bounties, who listen to our praises, for our protection, for our well-being. 11



अपामीवामप् विश्वामनोहुतिमपारतिं दुर्विदत्रामघायतः ।  
 अरे देवा द्वेषो अस्मयुयोतनोरु णः शर्म यच्छता स्वस्तये ॥१२॥  
 अरिष्टः स मर्तो विश्वे पधते प्र प्रजाभिर्जायते धर्मेणम्परि ।  
 यमादित्यासो नयथा सुनीतिभिर्गति विश्वानि दुर्गिता स्वस्तये ॥१३॥  
 यं देवासोऽवध वाजमातो यं अरसाना ममनो हिन धने ।  
 प्रातर्यावाणं रधमिन्द्र सानमिमग्व्यन्तमा र्हमा स्वस्तये ॥१४॥  
 स्वस्ति नः पुत्र्यासु धर्मसु स्वस्त्येषु वृजने स्वर्धनि ।  
 स्वस्ति नः पुत्रकृथेषु योनिषु स्वस्ति गये मरुतो दधानन ॥१५॥

स्वस्तिरिद्धि प्रपथे श्रेष्ठा रेकणम्वत्युभि या वाममेति ।  
 सा नो अमा सो अरणे नि पातु स्वावेशा भवतु देवगोपा ॥१६॥  
 एवा प्लुतेः सृतुरवीवृधद्वे विश्वे आदित्या अदिते मनीषी ।  
 ईशानामो नरो अमत्येमास्तावि जनो दिव्यो गर्धन ॥१७॥

āpāmivām āpa viśvām ānāhutim āpā-  
 rātim durvidātrām aghāyatāḥ | āre deva dvēsho asmād yu-  
 yotanorū naḥ śarma yachatā svastāye || 12 || ārishtāḥ sā  
 mārto viśva edhate prā prajābbhir jāyate dhārmaṇas pari |  
 yām ādityāso nāyathā sunītībhīr ūti viśvāni duritā svastāye  
 || 13 || yām devāsō 'vatha vājasūtau yām śīrasātā maruto  
 hitē dhāne | prātaryāvāṇaṁ rātham indra sānasīm ārishtyan-  
 tam ā rubemā svastāye || 14 || svastī naḥ pathyāsu dhānvasu  
 svasty āpsū vṛijāne svārvati | svastī naḥ putrakṛithēshu yō-  
 nisbu svastī rāyē maruto dadhātana || 15 ||

svastīr id dhi  
 prāpathe ārēshthā rékṇasvaty abhi yā vāmām eti | sā no  
 amā sō āraṇe nī pātu svāveśā bhavatu devāgopā || 16 || evā  
 platēḥ sūnūr avivṛidhad vo viśva ādityā adite manīṣī |  
 īśānāso nāro āmartyenāstāvi jāno divyō gāyena | 17 || ॥

O divine powers or enlightened beings, may you keep all diseases far from us; remove all our neglect in respect to our prayers or service. Remove also illiberality and miserliness. May you keep off the malicious enmity of those wicked (persons) from us who wish to do us harm. May you keep far away from us all those who hate us. O Nature's bounties, grant us ample happiness for our well-being. <sup>12</sup>

Every mortal, who you, O celestial divine powers (and enlightened persons) guide with good counsels, prospers unharmed, and having performed his duties, flourishes rich with posterity. May you lead him safe over all evils and calamities for his well-being. <sup>13</sup>

The (chariot), which, O divine powers, you protect and bless for the supply of spiritual food and which, O vital principles, you guard in the battle for life, for the sake of obtaining blessed wealth — may we mount, O resplendent Lord such an irresistible chariot, which takes off early in the morning and never fails (on the track) for our well-being. <sup>14</sup>

O vital principles (or men of spirituality), may we have security and well-being on our roads across the deserts. May we have well-being on our water-ways, even in the hostile surroundings. May we have well-being when our children develop in the mother's wombs; we pray for their safe-delivery; may we have well-being for the acquisition of riches. <sup>15</sup>

May everybody's good wishes secure us well-being on our excellent paths. Abounding with wealth, may we proceed to attain the goal of our life. May we have protection on the path that we travel; blessed and protected by Nature's bounties, may we have a pleasant abode, and a security in forests too. <sup>16</sup>

O celestial powers and the Mother Eternity, the expert pilot and his assistant, who carry us across the ocean of life, have been magnifying you. Such men with profound richness of wisdom are sent to this world for instructions — all glories to them and to the immortal God. <sup>17</sup>

( १४ ) अनुपदिनमं मूलम्

( १-१, ३ ) ममदसपम्याम्य मूलम्य ह्यनो गवः कविः । विधं द्या देवताः । ( १-११, १३-१४ )

पयसायकान्तमर्वा पयोऽभ्यारिहृषम्य च जगती, ( १३, १४-१५ ) ह्यहस्तिपादशोम्य

वशीताश्च विपुष् सन्धरी ॥

कथा देवानां कतमस्य यामनि सुमन्तु नाम शृण्वतां मनमहे ।  
 को मृष्टानि कतमो नो मयम्करत्कतम ऊनी अभ्या ववर्तति ॥१॥  
 कृतूयन्ति कतवो हृत्यु धीतयो वेनन्ति वेनाः पतयन्त्या दिशः ।  
 न मर्दिता विद्यते अन्य एभ्यो देवेषु मे अभि कामा अयंसता ॥२॥  
 नरा वा शंसं पृषणमगोक्षमग्नि देवेद्धमभ्यर्चसे गिरा ।  
 सूर्यामामां चन्द्रमसा यमं दिवि त्रिते वातमुपसमकुम्भिनो ॥३॥  
 कथा कविस्तुवीरवान्कया गिरा बृहस्पतिर्वाघृधने सुवृक्तिभिः ।  
 अज एकपात्सुहर्वेभिर्क्रकभिरहिः शृणोतु बुध्योर्दु हवीमनि ॥४॥  
 दक्षस्य वादिता जन्मनि मृते राजाना मित्रावरुणा विवाससि ।  
 अतूर्तपन्थाः पुरुरथो अयमा सप्तहोता विपुर्गेषु जन्मसु ॥५॥

64.

Kathā devānām katamāsyā yāmani sumāntu nāma śri-  
 nvatām manāmahe | kó mṛiṣṭiṇi katamó no máyas karat ka-  
 tamá ūti abhy á vavartati || 1 || kratūyānti krátavo bṛiṣú  
 dhitāyo vénanti venāḥ patáyanty á diśaḥ | ná marditá  
 vidyate anyá ebhyo devēṣhu me ádhi kāmā ayaṁsata || 2 ||  
 nārā vā śaṁsam pūṣhāṇam, āgoḥyam agniṁ devéddham  
 abhy ārease girá | sūryāmāśā candrāmasā yamāṁ divi tri-  
 tām vātam ushāsam aktūm aśvina || 3 || kathā kavīḥ tavi-  
 rávān kāyā girā bṛihaspátir vāvṛidbate suvṛiktibhiḥ | ajá  
 ékapāt suhāvebbir ṛikvabhir áhiḥ śṛiṇotu budhnyo havi-  
 mani || 4 || dākshasya vādite jánmanī vraté rájánā mitráva-  
 ruṇā vivāsasi | átūrtapanthāḥ pururátho ariyamá sapṭáhotā  
 víshurūpeṣhu jánmasu || 5 || \* ||

Who is that divine among the divines, who hears our invocations? In what manner, may we enunciate his name? Who is the person that shows us compassion? Who, among divines, gives us happiness? and which of them comes out for our protection? 1

The thoughts and desires cherished in our hearts strive to offer worship; (or impel us to noble deeds); they yearn with love and fly to all directions; no other powers exist except them to grant us happiness. My longings and hopes are concentrated upon these divine powers. 2

May you adore with praises that most illustrious and nourishing power; and praise that unapproachable fire divine, kindled by enlightened sages (in their rituals and in their hearts). Also praise the glory of Lord in the sun and in the moon or in several moons (as on some planets), the ordainer of celestial region, the mid-regions, the dawn, the night and the pair of twin divines (i.e. days and nights). 3

How is the all-wise fire divine, associated with other powers, adored? With what sacred hymns the preceptor is magnified? May the supreme Lord be magnified with solemn invocations and prayers; may the cosmic fire hear our invocations at the proper time. 4

O Mother Infinity, you manifest the bright pair of night and day at the time of the rise of the sun. The ordainer, whose course is unchecked, and who delights every one, comes with seven ministering rays, seated in many chariots, to perform his multi-form duties. 5

१३ ते नो अर्वन्तो हवनश्रुतो हव विश्वं शृण्वन्तु वाजिनो मिनद्रवः ।  
 सहस्रसा मेधसांतावित्र त्मना मुहो ये धनं समिधेषु जभ्रिरे ॥६॥  
 प्र वो वायुं रथयुजं पुरंधि स्तोमैः कृणुष्वं सख्यायै पुषणम् ।  
 ते हि देवस्य सवितुः सवीमनि क्रतुं सचन्ते सुचितः सचेतसः ॥७॥  
 त्रिः सप्त सखा नयीं महीरपो वनस्पतीन्पर्वतां अग्निमूनयै ।  
 कृशानुमस्तृन्निप्यै सुधस्य आ रुद्रं रुद्रेषु रुद्रियं हवामहे ॥८॥  
 सरस्वती सरयुः सिन्धुरूमिभिर्महा महीरवसा वन्तु वक्षणीः ।  
 देवीरापो मानरः सृष्टित्विषो घृतघृतयो मधुमन्नो अर्चन ॥९॥  
 उत माता बृहद्दिवा शृणोतु नस्त्वष्टा देवेभिर्जनिभिः पिता वचः ।  
 ऋषुक्षा वाजो रथस्पतिर्भगो रण्वः शंसः शशमानस्य पातु नः ॥१०॥

१४ रण्वः संरष्टौ पितुमौ देव क्षयो भद्रा रुद्राणो मरुतामुपस्तुनिः ।  
 गोभिः प्याम यशसो जनेष्व्या सदा देवास इळ्या सचेमहि ॥११॥

té no árvanto havanasrúto hávam viśve śṛiṇvantu vā-  
 jīno mitádravaḥ | sahasrasā medhásātav iva tmānā mahó  
 yé dhānam samithéshu jabhriré || 6 || prā vo vāyūm ratha-  
 yūjam puramdhim stōmanih kṛiṇudhvaṃ sakhyāya puśhā-  
 nam | té hi devāsya savitūḥ sāvimaṇi krátum śacante saci-  
 taḥ śacetasaḥ || 7 || triḥ saptaḥ sasrá nadyò mahír apó vá-  
 naspátin párvatāñ agnīm ūtāye | kṛiśānum ástrīn tiśhyam  
 sadbhástha ā rudráṃ rudréshu rudriyam havāmahe || 8 || śá-  
 rasvati saráyuh sīndhur ūrmibhir mahó mahír ávasā yantu  
 vákshaṇih | devír āpo mātārah sūdayitavo ghrítavat páyo  
 mādhuman no arcata || 9 || utá mātá bṛihaddivā śṛiṇotu nas  
 tváshṭā devébhir jānibhiḥ pitā vācaḥ | ṛibhukshā vājo rá-  
 thaspátir bhágo raṇvāḥ śáśasaḥ śaśamānáśya pātu naḥ  
 || 10 || 7 ||

raṇvāḥ śāmdriśṭau pitumāñ iva kshāyo bhadrá rudrá-  
 nām marútām ūpastutih | góbbih śhyāma yaśaso jāneshv ā  
 śádā devāsa ślayā saccemahi || 11 ||

May all the vigorous horses (of the sun), moving pleasantly, listeners of calls, hear our invocations. They are winners of thousands, enrichers of the place of sacrifice, and they have brought great riches from the battles. 6

May you summon with praises the motivating wind, the one that moves with divine speed, yoking its chariot and invites God, the sustainer and provider of nourishment, for friendship. People with one mind and one thought, inspired by the favouring aid of the supreme impeller, perform their assigned duties. 7

We invoke for our protection the thrice seven flowing rivers (21) and great lakes, the forest trees, the mountains, the all consuming fire, the stars and the vital cosmic power, fierce among all mighty forces and powerful among all powers. 8

May our great rivers, with their mighty roar, and with waves of pure water, come hither for our protection. May these motherly rivers, divine and inspiring, grant to us their water which is rich in sweetness as honey and nourishing as milk. 9

May the great bright shining mother, associated with other divine powers, listen to our invocations; may father, the creator, hear our words; may the lustrous, the nourishing, the gracious adorable Lord of this cosmic chariot protect us, His praisers. 10

Pleasant are the forms of the cloud-bearing winds, carrying stores of provision. Blessed is the favour of these cloud-bearing winds. May we thereby be famed among men, by possessing cattle. O divine powers, may we ever approach you with oblations and praises. 11

यां मे धियं मरुत इन्द्र देवा अर्दनात वरुण मित्र यूयम् ।  
 तां पीपयत पयसेव धेनुं कुविद्भिरो अधि रथे वहाध ॥१२॥  
 कुविद्ब्रह्म प्रति यथा चिदस्य नः सजात्यस्य मरुतो बुबोधय ।  
 नाभा यत्र प्रथमं संनसामहे तत्र जामित्वमर्दितिर्दधातु नः ॥१३॥  
 ते हि द्यावापृथिवी मातरा मही देवी देवाञ्जन्मना यज्ञिये इतः ।  
 उभे विभृत उभयं भरीमनिः पुरु रेतोसि पितृभिश्च सिञ्चतः ॥१४॥  
 वि पा होत्रा विश्वमश्नोति वार्यं बृहस्पतिररमनिः पनीयसी ।  
 आवा यत्र मधुपुदुच्यते बृहद्वीवजान्त मतिभिर्मनीषिणः ॥१५॥

एवा कयिस्तुर्वीरयोः क्रतुज्ञा द्रविणस्युर्द्रविणसश्चकानः ।  
 उक्थेभिरत्र मतिभिश्च विप्रोऽपीपयद्भयो दिव्यानि जन्म ॥१६॥  
 एवा प्यतेः सुनुर्वीरुधदो विश्व आदित्या अदिने मनीषी ।  
 ईशानासो नरा अमर्त्येनास्तावि जनो दिव्यो गथेन ॥१७॥

yām me dhīyam māruta  
 indra devā ādadāta varuṇa mitra yūyām | tām pīpayata  
 pāyaseva dhenūm kuvīd gīro ādhi rāthe vāhātha || 12 || ku-  
 vīd aṅgā prāti yātha cid asyā naḥ saajātyāsya maruto bū-  
 bodhattha | nābha yatra prathamam saṁnāsāmabe tātra jā-  
 mitvām āditir dadhatu naḥ || 13 || té hí dyāvāpṛthivī mā-  
 tārá mahī devī devāñ jānmanā yajñīye itāḥ | ubhé bibhṛita  
 ubhāyam bhārimabhiḥ purū rétānsi pitṛibhiḥ ca siñcataḥ  
 || 14 || ví śhā hótrā víśvamaṣṇoti vāryam br̥haspátir arā-  
 matiḥ pānīyasi | grāvá yātra madbushúḍ ucyāte br̥hád  
 āvivaśanta matibhir manishīṇaḥ || 15 ||

evā kavīs tuvīrāvāñ  
 ṛitajñā dravinasyūr drāviṇasaḥ cakānāḥ | ukthébhir ātra  
 matibhiḥ ca vipró, 'pīpayad gāyo divyāni jānma || 16 || evā  
 platéh sūnūr — || 17 || \* ||

O people, O men of resplendence, enlightenment, vitality, virtue, and friendship, may you bestow your reward of wisdom upon me, healthy and sweet like milk. You have been repeatedly conveying my prayers to our Lord, as if, carrying them far on your chariots. 12

O dear enlightened people, may you ever awaken our spirits and establish among us friendly relationship with (the supreme Lord); may the Mother Infinity grant us blessings (divine powers) at the navel of our hearts, where sprouts forth the divine bliss of immortality. 13

May the fatherly heaven and motherly earth, mighty, divine and worthy of adoration, come with the group of cosmic divine powers; both of them cherish the two (living and non-living) with various nutriments, Associated with Nature's bounties, they shed abundant rain of virality. 14

This divine speech, the voice of invocation, procures for us all desirable good riches. She grants wisdom, is protectress of the mighty, is never ceasing and is panegyrist of divine forces. She comes out in sweet notes when the plant of elixir is pressed between the stones, and the devotional love comes forth as the sweet sap. The pious persons, by their praises, make every one desirous (of devotional invocations). 15

The pious sages with a full control on vital and mental systems, eloquent in laudation, conversant with eternal order, desiring wealth, wisdom and other riches, propitiates the celestial divine with prayers and praises. 16

O infinite divinity and universal forces, thus the enlightened sages and their children have been invoking you with earnestness. People become rich through the blessings of those who have earned immortality by their divine deeds, and of those whose qualities have been extolled by the sage having a full control on his vital and mental systems. 17



( ५ - ) अथानुक्तिर्नानुक्त

(१-१५) पञ्चदशार्च्यमात्रं नानुक्तं वातुको वसुक्तं क्षतिः । विधे देवा देवताः ॥ (१-१५)

अथमादिचतुर्दशार्च्यं नगती, (१५) पञ्चदशार्च्यं चित्तुः पञ्चदशी ॥

- १०० अग्निरिन्द्रो वरुणो मिथो अर्यमा वायुः पूषा सरस्वती सजोषसः ।  
 आदित्या विष्णुर्मरुतः स्वर्गहत्सोमो रुद्रो अदितिर्महर्षणस्पतिः ॥१॥  
 इन्द्रासो वृषहत्सेषु सत्यती मिथो हिन्वाना तन्वाः समौकसा ।  
 अन्तरिक्षं मक्षा पप्रुरोजसा सोमो घृतश्रीर्महिमानमीरयन् ॥२॥  
 तेषां हि मक्षा महतामनवर्षां स्तोमो इयम्यृतज्ञा क्रतावृधाम् ।  
 ये अप्सवमर्षणं चित्रराधसक्ते नो रासन्तां महये सुमित्र्याः ॥३॥  
 स्वर्णरमन्तरिक्षाणि गच्छन्ता यावामृमी पृथिवीं म्कम्मुगेजसा ।  
 पूषा इव महयन्तः सुरातयो देवाः स्तवन्ते मनुषाय सूर्यः ॥४॥  
 मित्राय त्रिभु वरुणाय दाशुषे या मन्त्राज्ज मन्सा न प्रयुच्छतः ।  
 ययोध्राम धर्मेणा गच्छन्ति बृहद्ययोर्हमे रादसी नार्धसी वृत्तो ॥५॥
- १००० या मौर्वेर्नति पुर्येति निष्कृतं पयो दुर्हाना मतनीरवाग्नः ।  
 सा प्रब्रुवाणा वरुणाय दाशुषे देवेभ्यो दाशद्विषां विवस्वते ॥६॥

65.

Agñir indro váruno mitró aryamā vāyūh pūshā sá-  
 rasvati sajóshasah | ādityā víshnur marútaḥ svàr bṛihát  
 sómo rudró áditir bráhmaṇas pátiḥ || 1 || indrágni vṛitra-  
 hátyeshu sátpati mithó hinvánā tanvā sámokasā | antári-  
 ksham máhy ā paprur újasā sómo ghrítasrír mahimānam  
 iráyan || 2 || téshām hí mahná mahatām anarvánām stómāñi  
 iyarniy ṛitajñā ṛitāvṛidhām | yé apsavām arṇavām citrára-  
 dhasas té no rasantām maháye sumitryāḥ. || 3 || svāṇṇaram  
 antárikshāni rocanā dyāvāhhūmī prithivīm skambhur újasā |  
 priksā iva maháyantaḥ surátáyo devā stavante mánu-  
 shāya sūráyah || 4 || mitráya śiksha várunāya dāśúshe yá  
 samrājā manasā ná prayúchataḥ | yáyor dhāma dhármaṇā  
 rócate bṛihád yáyor ubhé ródasi nádhasi vṛítau || 5 || ० ||

yá gaúr vartanīm paryéti nishkrítām páyo dúhānā vra-  
 tanír avārútaḥ | sá prabruvāñā várunāya dāśúshe devébhyo  
 dāśad dhavíshā vivásvate || 6 ||

May Nature's bounties, such as fire, lightning, water, the sun, ordainer, wind, nourisher, divine speech, solar radiations, the sky, the cloud, the firmament, the healing aid, vital breath, and also the Mother Infinity and the lord of our great universe, be of one consent (in awarding us the blessings).

The divine lightning and fire, protectors of the virtuous, staying side by side, and mutually invigorating, have filled the mighty firmament with their full power at the time of destroying dark evil forces, and the divine elixir, blent with moisture, puts forth its majestic power. 2

Knowing the secret of eternal laws, I chant the hymn of praise to these law-strengtheners, the unassailable divine powers, majestic in greatness. In their wondrous bounty, they sustain the plasma of the firmament. May they, as loving friends, confer prosperity on us for our popularity. 3

They, with their might, sustain the sun, the leader of all, the lustrous spheres of the firmament — the heaven, the earth — and the vast sky. These bounteous divines are most liberal to men, as the fleet-footed steeds, who serve their masters well. 4

May you offer oblations to the friendly and virtuous divines, who as our sovereign lords, never fail to serve their worshippers and are earnest in their task. Through their ever-lasting law, they shine at their places and they are the ones who provide sure refuge to the two worlds (heaven and earth) 5

This earth moves on her appointed track, constantly yielding sweet nourishment and water. With loud voice, she proclaims the power of the sun, the ocean and other divines and helps me, the offerer of oblations. 6

दिव्यस्यो अग्निजिह्वा कृतावृधं कृतस्य योनिं विमशान्त आसते ।  
 यां स्क्भित्यप आ चक्रंजसा यज्ञं जनित्वा तन्वीं नि मांशुजुः ॥ ७ ॥  
 परिक्षितां पितरां पूर्वजावरीं कृतस्य योनां क्षयतुः समोक्षमा ।  
 यावांपृथिवी वरुणाय मयेते घृतवत्स्यो महिषाय पिबन्तः ॥ ८ ॥  
 पर्जन्यावाता वृषभा पुरिषिणेन्द्रवापु वरुणो मित्रो अर्यमा ।  
 देवा आदित्यौ अदितिं हवामहे ये पार्थिवासो दिव्यासो अप्सु ये ॥ ९ ॥  
 त्वष्टारं यायुर्मभवो य ओहते देव्या होतारा उपसं स्वस्तये ।  
 बृहस्पतिं वृत्रावाते सुमेधसमिन्द्रियं सोमं धनुसा उ ईमहे ॥ १० ॥

ब्रह्म गाभश्च जनयन्त ओषधीर्वनस्पतीन्पृथिवीं पर्वतां जगः ।  
 सूर्यं दिवि रोहयन्तः सुदानाय आयो वता विसृजन्तो अग्निं भूमि ॥ ११ ॥  
 भुज्युमंहमः पिप्रथो निर्गन्ता इयानं पुत्रं वीप्रमत्या अजिन्वतम् ।  
 कमसुव्यं विमदायोहयुव्यं विष्णाव्यं विश्वकायाव स्रजयः ॥ १२ ॥

divākshaso agnijihvā ṛitā-  
 vṛidha ṛitāsya yóninī vimṛisanta āsate | dyām skabhitvy  
 āpā á cakrur ōjasā yajñām janitvī tanvī ní māmrijuh || 7 ||  
 parikshītā pitārā pūrvajāvarī ṛitāsya yonā kshayataḥ sāmō-  
 kṣā | dyāvāprithivī vārunāya sāvrate ghrītāvat pāyo ma-  
 hishāya pinvataḥ || 8 || parjanyaāvātā vṛishabhā purishīnen-  
 dravāyū vāruṇo mitró aryamā | devāñ ādityāñ āditīm ha-  
 vāmahe yé pāṛthivāso divyāso apsú yé || 9 || tvāshṭāram  
 vāyūm ṛibhavo yá ōhate daīvyā hótārā uśhāsam svastāye |  
 bṛihaspátim vṛitrakhādām sumedhāsam indriyām sōmam  
 dhanasā u imahe || 10 || ॥

bráhma gām āśvam janáyanta ōshadhīr vānaspátin pṛi-  
 thivīm párvatāñ apāḥ | sūryam divī roháyantaḥ sudánava  
 āryā vratā visṛijānto ádhi kshāmi || 11 || bhujyūm ānhasaḥ  
 pipritho nīr āśvinā syāvaṇ putrām vadbrimatya ájinvatam |  
 kamadyúvam vimadāyopabbur yuvām vishnāpvām vísvakā-  
 yāva sṛijathaḥ || 12 ||

These divine forces, who have tongues of fiery flames, dwell in celestial regions. They are augmenters of benevolent works and seekers of the prime place of the eternal truth. They sustain heaven and bring rain-waters with their strength. They generate the cosmic activity and decorate their persons with it. 7

Born in distant ancient times, these encompassing parents (heaven and earth) cover, as if, a common dwelling and sit down to attend the cosmic sacrifice. Engaged in a common cosmic observance, they supply nourishing water to the adorable ocean. 8

We invoke the cloud-bearing winds, who are the showerers of rain; we invoke lightning and the wind; we also invoke the ocean, the sun, the ordainer; and those who are on this earth, beneath the waters or up in the heaven. We invoke as well the Mother Infinity and the solar rays of the celestial region. 9

Desirous of blessings, we solicit that blissful elixir, a favourite of the resplendent self. O men of wisdom, for your welfare, we invoke the sun, and the divine performers of sacrifice, and we also invoke the dawn. With loving regards, we also invoke our Lord who is the dispeller of dark evils and a lover of resplendence. 10

The eternal forces generate food, milk, energy, herbs, medicine, the forest trees, the earth, the waters and the hills. The same bounties make the sun mount to heaven; again the same natural powers spread on the earth the net-work of sacred sacrifices. 11

O twin divines, you liberate the dealer in luxuries from distress; you animate the virility of the fertile earth. You help the loving person by selecting out for him a handsome lady. You also send timely rains to an agriculturist who toils on land. 12

पार्थिवी नमस्तुमेकेपादजो दिवा धृता मन्धुगपः समुद्रियः ।  
 विश्वे देवासः शृण्वन्वचामि मे मग्मन्ती सह धीभिः पुरंध्या ॥१३॥  
 विश्वे देवाः सह धीभिः पुरंध्या मनोयजत्रा अमृतां कृतज्ञाः ।  
 गतिपाचो अभिपाचः स्वविदुः स्वगिरे व्रक्ष्यं मृतं जुषिष्य ॥१४॥  
 देवान्स्मिष्टो अमृतान्ववन्दु ये विश्वा भुवनानि प्रतम्युः ।  
 ते नो वामन्तामुह्यायम्य सूर्यं पात स्वस्तिभिः मदी नः ॥१५॥

pāviravi tanyatūr ékapād ajó divó  
 dhartá síndhur ápaḥ samudrīyaḥ | víṣve devāsaḥ śrinavan  
 vácānsi me śarasvati sahā dhibhīḥ púramdhyā ॥ 13 ॥ víṣve  
 devāḥ sahā dhibhīḥ púramdhyā mánor yájatrā amṛtā ri-  
 tajñāḥ | rātisháco abhishácaḥ svarvídaḥ svār giro bráhma  
 sūktāṃ jusherata ॥ 14 ॥ devān vāsishtho amṛtān vavande  
 yé víṣvā bhūvanābhī pratasthūḥ | té no rāsantām urugāyān  
 adyā yūyām pāta svastibhīḥ sādā naḥ ॥ 15 ॥ ॥

[ १३ ] पदविनयं मूलम्

( १ ) ( १३ ) पञ्चमस्तुतव मूलम् शम्भुः इत्युक्तं क्रियाः । विश्वे देवा देवताः । ( १४ ) ( १४ )  
 यजमानादेवतायां वरेणा, ( १५ ) पञ्चमस्तुतव विष्णु एवम् ।

देवान्देवै वृहच्छ्रवसः स्वस्तये ज्योतिष्कृतो अथर्वस्य प्रचेतमः ।  
 ये वाक्पुत्रः प्रतरं विश्वेदेवम् इन्द्रज्येष्ठासो अमृतां कृतज्ञैः ॥१३॥  
 इन्द्रप्रसूता वरुणप्रशिष्टा ये सूर्यस्य ज्योतिषो भागमानुशुः ।  
 मरुद्गणे वृजने मन्म धीमहि माघेनि यज्ञं जेतयन्त सूर्यैः ॥१४॥

66.

Devān huve brīhacchravasaḥ svastāye jyotishkrīto ath-  
 varāsa ya prācetasah | yé vāvṛidhūḥ pratarāṃ viṣvāvedasa in-  
 drajyesbthāso amṛitā ritāvṛidhaḥ ॥ 1 ॥ indraprasūtā vārūṇa-  
 prasishṭā yé sūryasa ya jyōtisho bhāgām ānaśūḥ | marūdgaṇe  
 vṛijāne mánma dhīmahi māghone yajñām janayanta sūrā-  
 yaḥ ॥ 2 ॥

May all the divine powers, lightning, thunder, the sun, rivers, celestial waters, the ocean, the divine speech, full of wisdom and pious deeds, hear my invocations. 13

May all divine powers, thoughtful and benevolent, possessors of immortal bliss and observers of eternal laws, givers of gifts, and seekers of heavenly light accept with grace and love, my hymns, my prayers and my songs of praises. 14

The most enlightened one, among us, propitiates those immortal divines, who have attained high positions in all spheres of learning. May they this day grant us the widely — famed intellectual food; may they always cherish us with blessings. 15



For our prosperity, I invoke Nature's bounties, the diffuser of divine light, well-skilled in cosmic creation and possessor of lofty glory. These are the masters of all sorts of wealth, immortal, strengtheners of eternal laws. They enhance their strength in the leadership of the resplendent Lord. 1

They are the strong groups of vital principles for whom we offer this hymn. They are attached to the resplendent Lord. They are inspired by the radiant sun and instructed by the celestial waters. They get for themselves a share of light from the sun. 2

इन्द्रो वसुभिः परि पातु नो गयमादित्यैर्नो अदितिः शर्म यच्छतु ।  
 रुद्रो रुद्रेभिर्देवो मृळ्याति नस्त्वष्टा नो आभिः सुविताय जिन्वतु ॥३॥  
 अदितिर्द्यावापृथिवी ऋनं महदिन्द्राविष्णू मरुतः स्वर्गहत् ।  
 देवा अदित्यौ अवसे हवामहे वसुध्रुवात्सविता र सुदंससम ॥४॥  
 सरस्वान्त्रीमिर्वरेणो धृतव्रतः पुषा विष्णुर्महिमा वायुरभिना ।  
 त्रयमकृतौ अमृता विश्ववेदसः शर्म नो यंसन्त्रिवरुधमंहसः ॥५॥

॥३॥ वृषा यज्ञो वृषणः सन्तु यज्ञिया वृषणो देवा वृषणो हविष्कृतः ।  
 वृषणु द्यावापृथिवी ऋतावरी वृषा पर्जन्या वृषणो वृषन्तुमः ॥६॥  
 अग्नीषोमा वृषणा वाजसातये पुरुप्रशस्ता वृषणा उपे ब्रुवे ।  
 यावीजिरे वृषणो देवयज्या ता नः शर्म त्रिवरुधं वि यंसतः ॥७॥  
 धृतव्रताः ध्रुविषा यज्ञानिष्कृतो बृहद्भिर्वा अघ्वराणामभिभ्रियः ।  
 अग्निहोतार ऋतापो अद्रुहोऽपो असृजन्तु वृषतृये ॥८॥

indro vāsuhbhīḥ pāri pātu no gāyam ādityair no  
 āditīḥ śarma yachatu | rudrō rudrēbhīḥ devō mṛīlayāti nas  
 tvāśhṭā no gnābhīḥ suvitāya jinvatu || 3 || āditir dyāvāpṛi-  
 thivī rītām mahād indravīshṇū maruṭaḥ svār bṛihāt | devān  
 ādityān āvase havāmahe vāsūn rudrān savitāram sudānsa-  
 sam || 4 || śarasvān dhībhīḥ vāruṇo dhṛitāvṛataḥ pūshā  
 vīshṇur mahimā vāyūr aśvīnā | brahmakṛito anṛitā viśvā-  
 vedasaḥ śarma no yaṁsan trivārūtham ānbasaḥ || 5 || 12 ||

vṛishā yajñō vṛishanaḥ santu yajñiyā vṛishano devā vṛi-  
 shano havishkṛitah | vṛishanā dyāvāpṛithivī rītāvarī vṛishā  
 parjanya vṛishano vṛishastūbhabḥ || 6 || agnīśānmā vṛishanā  
 vājasātaye puruprasastā vṛishanā ūpa hruve | yāv ījirē vṛi-  
 shano devayajyāyā tā naḥ śarma trivārūtham vi yaṁsataḥ  
 || 7 || dhṛitāvṛataḥ kshatriyā yajñanishkṛito bṛihaddivā adhva-  
 rānām abhiṛityaḥ | agnīhotāra rītāśāpo adruho 'pō asṛijann  
 ānu vritrātṛye || 8 ||

May the resplendent Lord, associated with wealth and abodes, keep our body safe and may the Mother Infinity with the shining solar rays grant us happiness. May the divine Lord of justice in accord with the prescribed laws favour us and may the creator in alliance with loving virtues bless us for an all-round success. 1

The Mother Infinity, the heaven and earth, the eternal laws, the lightning and the wind and the vital principles (are radiant and supreme by their innate nature). We invoke the solar rays, lord of vital systems, lord of justice, the supreme performer of wondrous deeds for our protection. 4

May the wise and vigorous ocean, rigid and firm in discipline, may that nourisher, the all-pervading wind, the twin divines, the bestowers of food on worshippers, the possessor of wealth, grant us the triply-guarding protection from distress. 5

May our sacred worship be a showerer of happiness, may our performers of sacred worship be showerers of bliss, and may the presenters of oblation be showerers of rewards. May heaven and earth be true to eternal law; may the clouds be showerers of rains and may those who glorify the showerer be themselves showerers of happiness. 6

I glorify the mighty fire divine and Lord of bliss for obtaining wealth and strength. They are the mighty showerers whom all glorify. May they provide us shelter with a triple protection. They are the ones whom the powerful sages serve while they worship the divine forces. 7

When the obstructing forces are destroyed, these Nature's bounties, determined in their action, brave in battles, accomplishes of sacred noble deeds, possessors of great splendour, recipients of the sacred deeds, free from falsehood and hatred, shower rain waters in the leadership of our adorable Lord. 8



द्यावापृथिवी जनयन्मभि व्रताप ओषधीर्वनिनानि यज्ञिया ।  
 अन्तरिक्षं स्वरा पप्रुरुतये वशं देवासस्तन्वीरु नि मामृजुः ॥९॥  
 धर्तारो दिव ऋभवः सुहस्ता वातापर्जन्या महिषस्य तन्यतोः ।  
 आप ओषधीः प्र तिरन्तु नो गिरो भगो रतिर्वाजिनो यन्तु मे हव्यम् ॥१०॥

समुद्रः सिन्धु रजो अन्तरिक्षमज एकपात्तनयिबुरर्णवः ।  
 अहिर्बुध्न्यः शृणवद्वचोसि मे विश्वे देवास उत सूरयो मम ॥११॥  
 स्वाम वो मनवो देवर्षीतये प्राथं नो यज्ञं प्र णयत साध्रया ।  
 आदित्या रुद्रा वसवः सुदानव इमा ब्रह्म क्षस्यमानानि जिन्वत ॥१२॥  
 देव्या होतारा प्रथमा पुरोहित ऋतस्य पन्धामन्वेमि साध्रया ।  
 क्षेत्रस्य पतिं प्रतिवेशमीमहे विश्वान्देवो अमृतां अप्रयुच्छतः ॥१३॥  
 वसिष्ठासः पितृवद्वाचमकत देवा ईक्षाना ऋषिर्वत्सस्तये ।  
 प्रीता इव ज्ञातयः काममेत्याग्ने देवामोऽव धनुता वसु ॥१४॥  
 देवान्सिद्धो अमृतान्ववन्दे ये विश्वा भुवनाभि प्रतस्पुः ।  
 ते नो रासन्तासुरुगायमय युयं पात स्वस्तिभिः सर्वा नः ॥१५॥

dyāvāprithivī janayann abhi vratāpa  
 ōshadhīr vanīnāni yajñīyā | antārikṣham svā ā paprur ūtāye  
 vāsam devāsas tanvī nī māmṛijuh || 9 || dbartāro divā ṛibhā-  
 vaḥ suhastā vātāparjanya mahishāsya tanyatōḥ | āpa ōsha-  
 dbiḥ prā tirantu no gīro bhāgo rātīr vājīno yantu me hā-  
 vam || 10 || 11 ||

samudrāḥ sindhū rājo antārikṣham ajā ēkapāt tanayitnūr  
 arṇavāḥ | āhir budhnyāḥ śṛiṇavad vācānsi me vīṣve devāsa  
 utā sūrāyo māma || 11 || syāma vo mānava devāvītaye  
 prāñcam no yajñām prā ṇayata sādhnīyā | ādityā rūdrā  
 vāsavaḥ sūdānava imā hrāhma śasyāmānāni jinṛata || 12 ||  
 daivyā hōtārā prathamā purōhita ṛitāsya pānthām ānv emi  
 sādhnīyā | kshétrasya pātim prātivesam imahe vīṣvān devāñ  
 amṛitāñ āprayuchataḥ || 13 || vāsishthāsah pītṛivād vācam  
 akrata devāñ īlānā ṛishivāt svastāye | prītā iva jñātāyah  
 kāmam ētyāsmē devāso 'va dbūnutā vāsu || 14 || devān vā-  
 sishtho amṛitān vavande — || 15 || 16 ||

The enlightened forces have engaged the heaven and earth with their respective functions. The waters, the plants and the sacred trees are also engendered in their turn. They fill the firmament with heavenly lustre for the protection; they provide grace to the sacrifices while enhancing their own form. 9

May the radiant rays which sustain the shining celestial region and divine winds, as well as, the clouds along with thunder, the waters and the plants, promote the songs we sing. May the gracious bounties, ordainer and powerful divine forces come to us in response to our invocation. 10

May the ocean, the sea, the regions, the firmament, the sun, the thunder, and the celestial vapours, the deep clouds of the sky and all the divine powers and wise enlightened persons listen to my words. 11

May we, the enlightened men, be worshippers of the divine powers and accomplish the sacred deeds with pure and pious mind. O lord of sunshine, the vital elements, provider of comforts, the granter of gifts, may you all inspire the holy hymn which we are singing now. 12

I obey the true celestial invokers and priests of cosmic worship and follow the path of true eternal law with a pure heart. We pray to Him who is our Lord and who abides in the inner chamber of our heart; and we pray to all immortal divine powers who are ever-vigilant and alert. 13

The most pious sages raise their voices in worship to Nature's bounties like their fore-fathers and ancient seers for the welfare of mankind. O bounteous divine, may you come at our invocation like friendly fellow-brothers and shower riches on us from all sides. 14

I, the most pious sage, offer reverence to those immortal divine (forces) who sustain all the regions of the universe. May they, this day, grant us vast riches and comforts. May you all, O divine, cherish us as ever with more and more of blessings. 15

( ५७ ) नवपञ्चमं सूक्तम्

( १-२-३ ) इन्द्रगव्यस्यास्य पञ्चमपादित्वाऽऽयास्य कविः । बृहस्पतिर्देवाः । त्रिभुवः ॥

इमां धीर्यं सप्तर्षीर्षीं पिता न कृतप्रजातां बृहतीमविन्दत् ।  
 तुरीयं स्विन्नयद्विश्वजन्योऽयास्य उक्थमिन्द्रावु शंसन् ॥१॥  
 कृतं शंसन्त क्रजु दीर्घानां दिवस्पुत्रासो अमुरस्य वीराः ।  
 विप्रं पदमङ्गिरसो दधाना यज्ञस्य धाम प्रथमं मनन्त ॥२॥  
 हुंसेरिव सखिभिर्वावदद्विरश्मन्मयानि नहन् व्यस्यन् ।  
 बृहस्पतिरभिकनिकदुहा उन प्रास्तौदुच्चं विद्वौ अगायत् ॥३॥  
 अवो द्वाभ्यां पर एकया गा गुहा तिष्ठन्तीरन्तस्य सेतौ ।  
 बृहस्पतिस्तमसि ज्योतिरिच्छद्बुद्ध्वा आकुर्वि हि तिस्र आवः ॥४॥  
 विभिद्या पुरं शयधेमपात्रीं निखीणि साकमुदधेरकृन्तत् ।  
 बृहस्पतिरुषसं सूर्यं गामकं विवेद स्तनयन्निव द्यौः ॥५॥  
 इन्द्रो वलं रक्षितारं दुघानां क्रेणेन वि चकर्ता रवेण ।  
 स्वेदाञ्जिभिराशिरमिच्छमानोऽरोदयत्पणिना गा अमुष्णात् ॥६॥

67.

Imāṃ dhīyaṃ saptaśirshāni pitā na ritāprajātām brī-  
 hatīm avindat | turīyaṃ svij janayad viśvājanyo 'yāsyu  
 ukthām indrāya śaṁsan || 1 || ritām śaṁsanta riju dīdhyānā  
 divās putrāso āsurasya vīrāḥ | vipram padām āṅgirasō dā-  
 dbānā yajñāsya dhāma prathamam mananta || 2 || haṁsaśr  
 iva sākhibhir vāvadadbhir aṣṇanmāyāni nāhanā vyāśyan |  
 brīhaspātir abhikānikradad gā utā prāstaūd uc ca vidvān  
 agāyat || 3 || avo dvābhyām parā eknyā gā gūhā tishṭhantir  
 ānritasya sētau | brīhaspātis tāmasi jyōtir ichānn ūd usrā  
 ākar vī bī tistrā āvah || 4 || vibhīdyā pūram śayātheni āpā-  
 cīm nīś trīṇi sākām udadhēr akrīntat | brīhaspātir ushāsam  
 sūryam gām arkām viveda stanāyann iva dyaūh || 5 || indro  
 valām rakshitāram dūghānām karṇeva vī cakartā rāvena |  
 svēdāñjibhir āśrani ichāmāno 'rodayat paṇim ā gā amush-  
 nāt || 6 || ॥

The most ancient father of ours, (the Supreme Lord) reveals for us, this divine knowledge, manifested in seven metres, and the inspirer of eternal truth. The devotee, who is firm in mind and friend of all men continues to sing these hymns over and again down to the fourth generation (and the successive ones as well), glorifying the nature of our resplendent Lord . 1

The austere fire-priests, descendents of brave divine sages, the performers of sacred rites, shall continue to recite these hymns of praise, down to posterity, reflecting correctly the inner meanings, and upholding the intelligent base (of a noble life). 2

The supreme preceptor along with his associates sings and discusses enthusiastically among the group with swan-like voices. They throw open the cattlefolds (the virtues overshadowed by vices). The preceptor calls aloud the cows, and releases them from captivity. On their recovery, he sings the praises of our Lord, and chants the hymns. 3

The wise preceptor discovers the sacred knowledge which is hidden under the cover of falsehood (like cows hidden in a dark cave). There are two doors leading to the dark place of hiding just below the cave and the third one that leads to the top. The preceptor throws open all the three doors. 4

Resting close to it, the supreme preceptor demolishes the western city, and wrests at once from the demon of evil darkness the three — the dawn, the sun and earth. He then thunders like the heaven, and proclaims the release of the sun. 5

The resplendent Supreme cleaves the dark clouds with His voice, as if, with an armed hand. He is the defender of milch-kine, and is ever eager to enjoy the mixture (of milk and elixir). Associated with perspiring vital principles, he destroys niggardly miser forces and successfully liberates the cows (the virtuous instincts). 6

११ स ई मत्सेभिः सविभिः शुचद्विगोधापसं वि वनसेरददः ।  
 नक्षत्रंस्पतिर्वृषभिर्वराहैर्घर्मस्वेदभिर्द्रविणं ध्यानद ॥७॥  
 ते सत्येन मर्तन्मा गोपतिं गा इयानास इपणयन्त घीभिः ।  
 बृहस्पतिर्मिथोअवपपेमिदुस्त्रिया असृजत स्वयुग्भिः ॥८॥  
 ते वर्धयन्तो मृतिभिः शिवाभिः सिंहमिव नानदते सुधस्यै ।  
 बृहस्पतिं वृषणं शूरसातो भरेभरे अनु मदेम जिष्णुम् ॥९॥  
 यदा वाजमसंनदिश्वरूपमा यामरुश्वदुत्तराणि सप्त ।  
 बृहस्पतिं वृषणं वर्धयन्तो नाना सन्तो विभ्रनो ज्यातिरासा ॥१०॥

सत्यामाशिः कृणुता ययोधै कीरि श्विद्वयवध स्वभिरैवैः ।  
 पश्चा मृधो अप भवन्तु विश्वास्तद्रोदसी मृणुते विश्वमिन्वे ॥११॥  
 इन्द्रो मुक्ता महुतो अर्णवस्य वि मूर्धानमभिनदुदस्य ।  
 अहमद्विमरिणात्सप्त सिन्धून्देवैषीवापृथिवी प्रावते नः ॥१२॥

sá im satyébbih sákbibhih sneádbhir gódhayasam ví  
 dhanasafr adardah | bráhmaṇas pátir vṛishabhir varáhair  
 għarmásvedebhir dráviṇam vy ánat ॥ 7 ॥ té satyéna mánasā  
 gópatim gá iyānása ishaṇayanta dhibhih | bṛihaspátir mi-  
 thóavadyapehhir úd usríyā asṛijata svayúgbhih ॥ 8 ॥ táṃ  
 vardháyanto matibhih śivábbih sínhám iva nánadatam sa-  
 dhásthe | bṛihaspátim vṛishaṇam śúrasātau bhāre-bhāre ánu  
 madema jishṇúm ॥ 9 ॥ yadá vájam ásanad viśvárūpam á  
 dyám áruksad úttarāṇi sādina | bṛihaspátim vṛishaṇam  
 vardháyanto náuā sánto bíbhīrato jyótir áśā ॥ 10 ॥

satyám

āśisham kṛiṇutā vayodhaí kirim cid dhy ávatha svébbir  
 évaih | paścā mṛídhó ápa bhavantu viśvās tád rodasi śri-  
 ṇutam viśvaminvé ॥ 11 ॥ indro malinā maható arṇavásya ví  
 mūrdhānam abhinad arbudásya | ábhann ábini áriṇāt saptā  
 síndbūn devaí dyāvāprithiví právatam naḥ ॥ 12 ॥ १० ॥

He, associated with bright, wealth-winning faithful friends, destroys the detainer of the cows. The Supreme Lord with the showerers of fortunes, and with water-laden clouds, acquires all the wealth. 7

They, eager to obtain the bright light, offer reverence to the Lord of radiance through their faithful spirit and pious actions. Our Lord, the preceptor, with his self-yoked associates, mutually defending each other from reproach, sets free the kine. 8

May we glorify the victorious preceptor who roars like a lion in the cosmos and who is the showerer of rains; may we exalt Him and augment His glory in our congregations with auspicious praises. 9

When he grants many-fold riches and ascends to heaven and its most lofty mansions, men praise the mighty preceptor who brings the light from several regions within the reach of mankind. 10

May you, (O divines), make true your blessings for giving fruit to us and protect the humble devotees with your aid in your usual manner. May we have strength enough to face all our adversities; may we succeed in driving them back. O Heaven and Earth, friendly to all, may you hear our invocations. 11

The resplendent sun cleaves asunder the head of the devils, the monster obstructing the rain water. He destroys wicked forces, and sets free the seven rivers of cosmos; O heaven and earth, may you protect us with all your divine aids. 12

( १८ ) मत्पतितं सुखम्

( १८ ) दक्षशबेन्मन्त्रं सूक्तम्याङ्गिरसोऽयमथ क्रतिः । बृहस्पतिर्देवता । विष्णुः पन्तः ॥

०१३४

उदुप्रुतो न वयो रक्षमाणा वावदतो अभ्रियस्येव घोषाः ।  
 गिरिभ्रजो नोर्मयो मर्दन्तो बृहस्पतिमभ्यर्का अनावन् ॥१॥  
 सं गोभिराङ्गिरसो नक्षमाणो मम इवेदर्यमणी निनाय ।  
 जने मित्रो न दंपती अनक्ति बृहस्पते वाजयाशूरिवाजौ ॥२॥  
 साध्वर्या अतिथिनीरिधिराः स्पार्हाः सुवर्णा अनव्यारूपाः ।  
 बृहस्पतिः पर्वतिभ्यो वितूर्या निर्गा ऊपे यवमिव स्थिविभ्यः ॥३॥  
 आप्रुषाफन्मधुन क्रुतस्य योनिमवक्षिण्वर्कं उल्कामिव घोः ।  
 बृहस्पतिरुद्धरक्ष्मणो गा भूम्या उद्रेव वि त्वर्चं विभेद ॥४॥  
 अप ज्योतिषा तमो अन्तरिक्षादुद्गः शीपालमिव वातं आजत ।  
 बृहस्पतिरनुमृश्या वल्ग्याम्रमिव वात आ चक्र आ गाः ॥५॥  
 यदा वल्ग्य पीर्यतो जसु मे बृहस्पतिरभितपोभिरर्कैः ।  
 दुद्धिर्न जिह्वा परिविश्रमादवाविर्धिरिक्तुणोदुस्त्रियाणाम् ॥६॥

६६

Uda-prūto ná váyo-rákshamānā vāvadato abhriyasyeva  
 ghóshah | giribhrajō nōrmāyo mādanto brīhaspātim abhy  
 ārkā anāvan || 1 || sām gōbhir āṅgirasō nākshamāṇo bhāga  
 ivéd ariyamāṇam nināya | jāne mitrō ná dāmpati anakti  
 brīhaspate vājāyāśūrīr ivājau || 2 || sādhvaryā atithinir ishi-  
 rā spārḥāḥ suvarṇā anavadyārūpāḥ | brīhaspātiḥ pārvate-  
 bhyo vitūr्या nir gā ūpe yāvam iva sthivibhyah || 3 || āpu-  
 shāyān mād’huna rītāsya yōnim avakshipānn ārkā ulkāṁ  
 iva dyōḥ | brīhaspātīr uddhārann āsmān gā bhūmyā udnēva  
 vī tvācam bibheda || 4 || āpa jyōtishā tāmo antārikshād  
 udnāḥ śīpālam iva vāta ājat | brīhaspātīr anumṛśyā valā-  
 syābhrām iva vāta ā cakra ā gāḥ || 5 || yadā valāsya piyato  
 jānum bhéd brīhaspātīr agnitāpobhir arkah | dadbhīr ná  
 jibhā parivishṭam ādad āvir nidbhīr akrinod usriyāṇām  
 || 6 || ॥ १७ ॥

The chanting of the delightful devotees glorifies the Lord of the universe, like birds keeping their watch and flying just over water; again, like the loud voices of the thundering rain-clouds, and again like the merry streams bursting forth in channels from the mountains. 1

The devotee secures the affection of the law — giver Lord through the divine hymns of speech, just as the sun meets the people with the rays; in the same way, husband is united with his wife. O Lord Supreme, may you send your wide-spread glory to your worshippers, as a warrior sends his horses to a battle. 2

The supreme sun first makes a search of cows (i.e. rays or the lost wisdom), and finds them hidden in the caves of mountains (i.e. behind the clouds); he recovers and extricates these (cows or rays) which furnish pure milk (or rays furnishing light), ever in motion, worthy of search, worth coveting, of splendid colours, and of exceptional forms. They are set free (from hiding) as barley from the granaries. 3

The supreme sun with the sweet rays scatters the receptacle of rain and saturates the earth, as if, he rovers the cattle from the rock, or a meteor from the sky. Just as the cattle with the hoofs rend the skin of the earth, so the rain is released from clouds. 4

He, the Supreme, drives away the darkness from the firmament with His radiance, as the gale blows the unwanted grass from the river. After a careful thought, He sweeps the cows (or rays) stolen by the demon and kept hidden, and takes their possession, just as the wind sweeps the clouds. 5

When the Supreme Lord demolishes with His rays, burning like fire, the weapons of the malignant dark demon, He devours him together with his followers as the tongues consume all that comes under the teeth. Finally He reveals the hiding place of the kine. 6



बृहस्पतिर्मम हि त्यदासां नाम स्त्रीणां सदाने गुहा यत् ।  
 आप्देव मित्वा शकुनस्य गर्भसुदुस्त्रियाः पर्वतस्य तमोजत् ॥७॥  
 अश्रापिन्हं मधु पर्यपश्यन्मत्स्यं न दीन उदनि क्षियन्तम् ।  
 निष्टब्धमार चमसं न वृक्षाद्बृहस्पतिर्विरवेणा विकृतम् ॥८॥  
 सोषामविन्दुस्त स्वः सो अग्निं सो अर्केण वि बंधधे तमसि ।  
 बृहस्पतिर्गोवपुषो वलस्य निर्मसानं न पर्वणो जभार ॥९॥  
 हिमेव पूर्णा मुषिता वनीनि बृहस्पतिनाकृपयद्वले गाः ।  
 अनानुकृत्यमपुनश्चकार यात्स्यामासा मिथ उच्चरातः ॥१०॥  
 अग्निं श्यावे न कृशनिभिरश्वं नक्षत्रिभिः पितरो धारमपिश्व ।  
 रात्र्या तमो अदध्र्यज्योतिरहन्बृहस्पतिर्भिनदद्वि विदद्वा ॥११॥  
 इदमर्कं नमो अस्त्रियाय यः पूर्वैरन्वानोर्नवीति ।  
 बृहस्पतिः स हि गोभिः सो अश्वैः स कीरिभिः स नृभिर्नो वयो घात ॥१२॥

brīhaspaur āmata hī tyād āsām nāma svarīṇām sādane  
 gūhā yāt | āndēva bhittvā śakunāsya gārbham ūd usrīyāḥ  
 pārvatasya tmānajat || 7 || āśnāpinaddham mādhu pāry apaś-  
 yan mātasyam nā dīnā udāni kshiyāntam | nīsh śāj jabhāra  
 camasām nā vrikshād brīhaspātir viraveṇā vikṛitya || 8 || su-  
 sbhām avindat sá svāḥ sō agnīm sō arkēna ví babādhē tā-  
 mānsi | brīhaspātir góvapushe valāsya nír majjánam ná  
 párvano jabhāra || 9 || himēva parṇā mushitā vānāni brīhas-  
 pātinākripayad való gāḥ | anānukṛityām apunāś cakāra yāt  
 sūryāmāsā mithā uccārātāḥ || 10 ||

abhī śyāvām ná kṛśane-  
 bhir āśvam nākshatrebhiḥ pitāro dyām apiṅgan | rātryām  
 tāmo ādadhur jyōtir āhān brīhaspātir bhinād ādriṃ vidād  
 gāḥ || 11 || idam akarma nāmo abhriyāya yāḥ pārvir ānv  
 anōnaviti | brīhaspātīḥ sá hī góbhiḥ sō āśvaih sá vírēbhiḥ  
 sá nṛbhir no váyo dhāt || 12 || 18 ||

The Lord of the cosmos discovers the secret meaning of the resounding verse of wisdom hidden within the cave and then He himself drives out the bright rays from the clouds of darkness like an embryo by breaking the eggs of a bird. 7

The Supreme Lord looks around a cave of rocks, imprisoning cows like fish in a dried up pool. The Lord of cosmos seizes the demon with a shout and cuts him off like a bowl chiseled out of timber. 8

The Lord of cosmos finds the dawn, light of heaven (i.e. the sun) and fire. He then disperses the darkness with light. He seizes the rock of demon, surrounding the kine, as one extracts marrow from a bone. 9

As the tree mourns for the leaves snatched away by winter, so the wicked demon mourns for the cows taken away by the Supreme Lord. He accomplishes a deed which has never been done before and never to be imitated again, nor can be repeated, whereby the sun and moon continue to rise one after the other. 10

The eternal Nature's bounties decorate heavens with constellations like a brown steed decorated with pearls and golden trappings; they set light in day and darkens in the night. The Supreme Lord cleaves the rock of darkness and recovers the cows. 11

We offer this homage to our Supreme Lord (or the sun) who lives in mid-heaven, and for Him we recite our hymns of praise. May this Lord of cosmos, the sun, vouchsafe us a fullness of life, with food, horses, cattle, heroic sons and dependents. 12

( अथ ऋतोऽनुवाकः ॥ )

( १० ) एकोनतमस्तितम् सूक्तम्

( १-१६ ) वादतर्षस्यास्य सुतस्य वाधस्यः सुमित्रः प्रणिः । अग्निर्वता । ( १-२ ) प्रयमाद्वितीधपो-  
केपोर्वगती, ( १-१२ ) कृतीवादिदशाभावा निदुर्गु जन्मती ॥

॥१॥

भद्रा अग्नेर्वैध्वस्यस्य संदशो वामी प्रणीतिः सुरणा उपेतयः ।  
यदी सुमित्रा विशो अग्रं ब्रूयते घृतेनाहुतो जरते दविद्युतत् ॥१॥  
घृतमग्नेर्वैध्वस्यस्य वर्धनं घृतमसौ घृतम्वस्य मेदनम् ।  
घृतेनाहुत उर्विष्य वि पप्रथे सूर्य इव रौचते सर्पिरासुतिः ॥२॥  
यत्ते मनुर्यदनीकं सुमित्रः संमिधे अग्ने नदिदं नवीयः ।  
स रेवन्त्योचु स गिरौ जुषस्य स वाजं दधि स इह श्रवो धाः ॥३॥  
यं त्वा पूर्वमीळितं वध्वश्वः संमिधे अग्ने स इदं जुषस्य ।  
स नः स्तिपा उत भया तनुषा दात्रे रक्षस्य यद्विदं नै असे ॥४॥  
भवा द्युम्नी वाध्वश्वोत गोषा मा तां तारीदुभिमातिर्जनानाम् ।  
शूर इव धृष्णुश्चरनः सुमित्रः प्र नु वोचं वाध्वश्वस्य नाम ॥५॥  
समज्या परत्याहु वसान दासा वृषाण्यायी जिगेध ।  
शूर इव धृष्णुश्चरनो जनानां त्वमग्ने घृतनायूरभि प्याः ॥६॥



Bhadrā agnér vadhryasvasya samdr̥ṣo vāmī prāṇitīḥ  
surāṇā ūpetayaḥ | yād im sumitrā viśo āgra indhāte ghr̥i-  
ténāhuto jarate dávidyutat || 1 || ghr̥itām agnér vadhryasvá-  
sya vārdhanam ghr̥itām ānnam ghr̥itām v asya médanam |  
ghr̥iténāhuta urviyā ví paprathe sūrya iva rocate sarpir-  
āsutiḥ || 2 || yāt te mánur yād ānikam sumitrāḥ samidhē agne  
tād idām náviyaḥ | sá revác choca sá gíro jushasva sá vá-  
jam darshi sá ihá grāvo dhāḥ || 3 || yām tvā pūrvam ilítō  
vadhryasvāḥ samidhē agne sá idām jushasva | sá na -stipá  
utá bhavā tanūpā dātrām rakshasva yād idām te asmé || 4 ||  
bhāvā dyumnī vādhryasvotā gopā mā tvā tārid abhīmātir  
jánānām | sūra iva dhriṣṇuś cyāvanāḥ sumitrāḥ prā nú  
vocaṃ vādhryasvasya nāma || 5 || sām ajryā parvatyā vá-  
sūni dāsā vritrāny āryā jigetha | sūra iva dhriṣṇuś cyā-  
vano jánānām tvām agne pritanāyūñir abhī shyāḥ || 6 || १० ||

May the splendour of the fire divine of controlled flames be benevolent, may his guidance be good and may the deeds be pleasant. When the people of holy and friendly society kindle the fire and feed with butter, it blazes out. May we glorify this fire divine. 1

This clarified butter is that which makes the fire divine with controlled flames grow in strength. This butter is its food and this butter makes it strong when its purified offerings are made; embalmed with purified butter it shines forth like the sun. 2

O fire divine, when wise men and friendly people enkindle you, you assume the newest form, the newest splendour and you shine richly. May you accept our songs with grace and favour. May you destroy the might of our foes and grant us abundance. 3

O fire divine, may you accept our offerings; verily, you are being kindled from the ancient times by disciplined sages who have glorified and enkindled you. May you guard well our homes and people, guard our bodies and may you preserve the wealth that we receive from you. 4

May you become splendrous, O fire divine, and guard those who are the worshippers of the disciplined flames. Let none assail you, since you are the overcomer of men; Like a true warrior, you are the overthrower of enemies. May I, who is friendly to every one, celebrate the names of the devoted fire — worshippers of disciplined flames. 5

You conquer all treasures of plains and mountains and quell the hatred of persons, howsoever strong and virtuous, and also of the infidels and wicked. Like the bold hero, O fire divine, may you subdue men who are keen to attack you in battle. 6

दीर्घतन्तुर्वदुभायमग्निं सहस्रस्तरीः शतनीधिं ऋभ्यां ।  
 द्युमान्युमत्सु नृभिर्मृज्यमानः सुमित्रेषु दीदयो देवयत्सु ॥७॥  
 त्वे धेनुः सुदुघां जातवेदोऽमश्वत्वेयं समन्ता संबर्धुक् ।  
 त्वं नृभिर्दक्षिणावद्विग्ने सुमित्रेभिरिध्यसे देवयद्विः ॥८॥  
 देवाश्विते अमृतां जातवेदो महिमानं वाध्यश्च प्र वोचन् ।  
 यत्संप्रच्छं मानुषीं विश आयुन्त्वं नृभिरजयस्त्वावृर्धामः ॥९॥  
 पितेवं पुत्रमविभरूपस्ये त्वामग्ने वध्यश्चः संपर्यन् ।  
 जुषाणो अंस्य सुमिधं यविष्ठेत पूर्वं अयनोर्वाघनश्चित् ॥१०॥  
 शश्वदुमिवैधुश्चस्य शश्वदुभिर्जिगाय सुतसोमवद्विः ।  
 समनं चिददहश्चित्रभानाऽयु वाधन्तमभिनद्वधश्चित् ॥११॥  
 अयमभिवैधुश्चस्य वृत्रहा मन्त्रात्प्रेदो नमसोपवाचयः ।  
 स नो भजामीह वा विजामीतुभिर्तिष्ठ शर्धतो वाध्यश्च ॥१२॥

dīrghātantur bṛhádokshāyām agniḥ sahasrastarīḥ śatā-  
 nītha rībhvā | dyumān dyumātsu nṛibhir nṛijyāmānaḥ su-  
 mitréshu dīdayo devayātsu || 7 || tvé dhenūḥ sudúghā jāta-  
 vedo 'saścāteva samanā sabardhūk | tvām nṛibhir dākshi-  
 nāvadbhir agne sumitrébhir idhyase devayādbhiḥ || 8 || de-  
 vāś cit te amṛitā jātavedo mahimānam vādhryasva prā vo-  
 can | yāt samprīcham mānushīr viṣa āyan tvām nṛibhir  
 ajayas tvāvridhebbhiḥ || 9 || pitéva putrām abibhar upāsthe  
 tvām agne vadhryasvāḥ saparyān | jushānó asya samīdham  
 yavishtotá pūrvān avanor vrādhataḥ cit || 10 ||

śaśvad agnīr  
 vadhryasvāsyā śātrūn nṛibhir jigāya sutāsomavadbhiḥ | śā-  
 manam cid adahaḥ citrabhānó 'va vrādhantam abhinad vṛi-  
 dhāś cit || 11 || ayām agnīr vadhryasvāsyā vṛitrahā sanakāt  
 prēddho nāmasopavākyāḥ | śā no ājāmīr utā vā vjāmin  
 abhi tishṭha śārdhato vādhryasva || 12 || 20 ||

Wise fire divine has lofty flames, wide radiance and a thousand-fold layers and hundreds of functions to perform. It is mighty one, splendour among the splendid, brilliance among the brilliant, and adored by priests. May you, (O fire), shine upon your friendly devotees. 7

O omniscient fire divine, you have in you the milch cow easy to be milked, yielding ambrosia in an inexhaustible measure. You are enkindled, O fire, by the pious devotees and friendly men, worthy of sacrificial rewards. 8

Even immortal Nature's bounties, O omniscient Lord, the kinsmen of extremely vigorous priests, proclaim your grandeur when human tribes approach you, and are inquisitive to know (who would slay the wicked). Then you with other Nature's bounties overcome the hostile group opposed to the sacred sacrifices. 9

O fire divine, the most vigorous men bear you on their lap and serve you as a father bears his son. O youngest among Nature's bounties, having enjoyed your fuel, you vanquish those who are ancient and mighty. 10

The fire divine ever more vanquishes the foes of people of immense vigour in association with the heroes, who pray to God and offer oblation. O Lord of bright rays, you burn up the adversities in the life's struggles and subdue even mighty enemy. 11

This fire divine, an impeller of darkness and possessor of immense vigour, is enkindled from ancient times to be invoked with homage. As such may you assail our enemies, O possessor of immense vigour, irrespective of the fact that they have reliable kinsmen, or they have not. 12

( ७० ) नानिनामं वृत्तम्

( १-११ ) अक्षरानुसृत्य वृत्तस्य वाच्यम् : सुमिधं प्रति । ( १२ ) वयस्य इत्येव नमिदो वाणि

( १३ ) द्वितीयाया नराशंसः ( १४ ) कृतिपाया ( १५ ) वृत्तस्य वाणि , ( १६ ) वयस्य इतिहासः

( १७ ) वयस्य इत्येव नमिदो वाणि ( १८ ) वयस्य इत्येव नमिदो वाणि

( १९ ) वयस्य इत्येव नमिदो वाणि ( २० ) वयस्य इत्येव नमिदो वाणि

( २१ ) अक्षरानुसृत्य वृत्तस्य वाच्यम् : सुमिधं प्रति ।

१०० इमां मे अग्ने समिधं जुपस्वेष्टस्यदे प्रति हय्यां घृताचीम् ।  
 वर्ष्मन्पृथिव्याः सुदिनस्ये अह्नामूर्ध्वो भव सुकतो देवयज्या ॥१॥  
 आ देवानामग्रयायेह यातु नराशंसो विश्वरूपेभिरश्वैः ।  
 श्रुतस्य पथा नममा मियेषो देवेभ्यो देवतमः सुपूदत ॥२॥  
 शश्वत्तममीळते इत्याय हविष्मन्तो मनुष्यामो अग्निम् ।  
 वहिष्ठुरश्वैः सुवृता रथेना देवान्मिधं नि पदेह हातो ॥३॥  
 वि प्रथतां वृजुष्टे निरश्वा इषे द्यामा सुग्भि मृत्वस्मे ।  
 अहंजता मरुता देव वहिग्निर्देव्येष्टो उशतो यन्नि देवान् ॥४॥  
 दिवो वा मानु मृशता वरीयः पृथिव्या वा मारया वि श्रयध्वम् ।  
 उशतोऽर्गा महिना महद्भिर्देवं रथं मृयुधीयध्वम् ॥५॥

70.

Imāṁ me agne samidham jushasveṣṭās padé prāti baryā  
 ghrīṭācīm | vārshman prithivyāḥ sudinatvé āhnām ūrdhvō  
 bhava sukrato devayajyā || 1 || ā devānām agrayāvehā yātu  
 nārāśāṁso viśvārūpebhir āṣvaih | ṛitāsya pathā nāmasā mi-  
 yédho devébhyo devātamiḥ sushūdāt. || 2 || śaṣvattamām  
 īlate dūtyāya havīṣhmanto manusyāṁso agnīm | vāhiṣṭhāir  
 āṣvaih suvrītā rāthenā devān vakshi nī shadehā hōtā || 3 ||  
 vī prathatām devājushtām tirasā dīrghām drāghmā sura-  
 bhī bhūtv asmé | āheḷatā mānasā deva barhīr indrajye-  
 shṭhān nṣatō yakshi devān || 4 || divō vā sānu spriṣātā vā-  
 rīyah prithivyā vā mātrayā vī śrayadhvam | uṣatīr dvāro  
 mabhinā mahādbhir devām rātham rathayūr dhārayadhvam  
 || 5 || 21 ||

May the foremost adorable (fire divine), worthy of reverence, graciously accept the fuel-sticks (*Samidh*), and drive away the ignorance of night, O most wise, rise up upon the lofty place of the earth for the propitiousness of days, through the blessings derived from Nature's bounties. 1

May the divine Lord, praised by all-men (*Narasamsa*), the preceder of all Nature's divinities, come here with different forms of fast-moving vehicles. He is the Supreme Lord among lords; may He carry to Nature's bounties by the path of Eternal Truth our offerings along with our expressions of reverence. 2

Men offering oblations adore (*ilate*) the eternal fire divine, as to enable him to perform the functions of a messenger (to all divine powers). May you with your stalwart draught horses (the fast-moving capacities) and the revolving wheels of the chariots carry our offerings to Nature's bounties. May you, O fire divine, occupy this seat as the ministrant priest (*hota*). 3

May our (sacred grass or devotional loyalty), acceptable to Nature's bounties, twinning crookedly, be stretched out; may it be long, lengthy and fragrant. With our hearts free from malice and wrath, O divine sacred grass (*Barhis*), may you offer at the sacrifice homage to all natural powers as well as to the resplendent self, who is the most important one. 4

As if possessing divine doors (*devyah dvarah*), be in contact with lofty heights of heaven or expand according to the dimensions of the earth. Desiring the association of divine powers, and also desiring a chariot, sustain with your might the bright chariot, which is mounted by Nature's bounties. 5



देवी दिवो दुहितरा सुशिल्पे उपासानक्ता सदतां नि योनी ।  
 आ वां देवास् उशती उशन्त उरी सीदन्तु सुभगे उपस्थे ॥६॥  
 ऊर्ध्वो मावा बृहदग्निः समिद्धः प्रिया धामान्यदितेरुपस्थे ।  
 पुरोहितावृत्विजा यज्ञे अस्मिन्विदुष्टरा द्रविणमा यजेथाम् ॥७॥  
 तिस्रो देवीर्विहिदिदं वरीय आ सीदत चक्रमा वः स्योनम् ।  
 मनुष्यवज्रं सुधिता हवीषीळा देवी घृतपदी जुषन्त ॥८॥  
 तव त्वष्ट्यर्द्धं चारुत्वमानव्यदङ्गिरसामभयः सचामूः ।  
 स देवानां पाथ उप प्र विद्वानुशान्यग्नि द्रविणोदः सुरज्ञः ॥९॥  
 वनस्पते रसानया नियूया देवानां पाथ उप वशि विद्वान् ।  
 स्वदानि देवः कृण्वच्चर्वीष्यवतां यावापृथिवी हव मे ॥१०॥  
 आमे वह वरेणमिष्टये न इन्द्र दिवो मरुतो अन्तरिक्षात् ।  
 सीदन्तु बहिर्विध आ यजत्राः स्वाहा देवा अमृता मादयन्ताम् ॥११॥

devī divo duhitārā suṣilpē ushāsānāktā sadatām ni yō-  
 nau | ā vām devāsa uṣatī uṣānta urāṇi sīdanta subhage  
 upāsthe || 6 || ūrdhvo grāvā bṛihād agniḥ sāmiddhaḥ priyā  
 dhāmany āditer upāsthe | purohitāv ṛitvijā yajñe asmin vi-  
 dūshṭara draviṇam ā yajethām || 7 || tisro devīr barhīr idām  
 vārīya ā sīdata cakṛimā vaḥ syonām | manushvād yajñām  
 sūdbhitā baviṇshīlā devī ghṛitāpadi jushanta || 8 || dēva  
 tvashtar yād dha cārutvām ānad yāt āngirasāni ābhavaḥ  
 sacābhūt | sā devānām pātha ūpa prā vidvān uṣān yakshi  
 draviṇodaḥ surātnaḥ || 9 || vānaspate rasanāyā niyūyā devā-  
 nām pātha ūpa vakshi vidvān | svādāti devāḥ kṛiṇāvad  
 dhaviṇshy āvatām dyāvāpṛithivī hāvam me || 10 || āgne vaha  
 vāruṇam ishṭāye na indram divo marūto antāriksbāt | sī-  
 dantu barhīr viśva ā yūjatrāḥ svāhā devā amṛtā māda-  
 yantām || 11 || २॥

Radiant daughters of heaven, Dawn and Night (*Usasa nakta*), please come and occupy your places in the sacrifice. O you, who are the possessors of affluence, and desirous of further more, — may Nature's powers come and sit down on your spacious lap (or in your close proximity). 6

When the grinding store (*Gravan*) is uplifted, the mighty fire divine is kindled, the receptacle vessels are properly placed on the lap of earth. The most learned enlightened priests occupy their respective positions, and they bestow wealth upon us during the course of the sacrifice. 7

Sit down, you three goddesses (*Ila, Sarasvati, and Bharati, tisro-devih*) in the broad campus of the sacrifice, which has been extended for you. O Ila, radiant (*Sarasvati*) and bright-footed (*Bharati*), (the goddess of enlightenment, speech and culture), may you accept our age-honoured sacrifice and well-presented oblations. 8

O divine architect of universe (*tvastri*), you have attained charming beauty, and have become the associate of the spiritual devotees; may you, the bestower of wealth, possessed of treasure, and knowing to whom this wealth is to go, offer food to Nature's bounties (in appropriate measures). 9

Lord of forests or the respectable Lord (*Vanaspati*), the intelligent one, has fastened it with a rope, and He conveys the food to Nature's bounties. May the divines taste it and take the oblation to distant places. May heaven and earth give protection to my food and sustenance. 10

O adorable Lord, may you bring to our sacrifice clouds, water, electricity, air and wind from the firmament. May all the respectable Nature's deities partake in the cosmic sacrifice, and may the immortals enjoy our offerings presented with the exclamation at the end "*Svaha*". 11

( ३१ ) एकमप्रतिस्मं पुरुष

॥ इन्द्राय नमः ॥ इन्द्राय नमः ॥ इन्द्राय नमः ॥ इन्द्राय नमः ॥ इन्द्राय नमः ॥

प्रथमः पुरुषः ॥ इन्द्राय नमः ॥ इन्द्राय नमः ॥ इन्द्राय नमः ॥ इन्द्राय नमः ॥

॥ ३१ ॥ दृष्ट्वन्पते प्रथमं वाचो अग्रं यत्प्रैरन्त नामधेयं दधानाः ।  
 यदेपां श्रेष्ठं यदेरिप्रमासीत्प्रेषा नदेपां निहितं गुहायिः ॥१॥  
 सकृन्मत्र तित्तुता पुनन्तो यत्र धीगु मनसा वाचमकेन ।  
 अत्रा मन्वायः मुख्यानि जानते भद्रेपां लक्ष्मीर्निहिताधि वाचि ॥२॥  
 यज्ञेन वाचः पद्वीर्यमायन्तामन्वविन्दुर्ज्ञपिषु प्रविष्टाम् ।  
 तामाभृत्या व्यदधुः पुरुषा तां सप्त रेभा अभि सं नवन्ते ॥३॥  
 उत त्वः पश्यन्न ददृश वाचमुत त्वः शृण्वन्न शृणोत्येनास ।  
 उतो त्वस्मै तन्वः त्रि संखे जायेत् पत्य उज्जनी मुंवासाः ॥४॥  
 उत त्वं मरुपे स्थिरणीममाहुर्नैनं हिन्यन्त्यपि वाजिनेषु ।  
 अधेन्या चरति माययेष वाचं शुश्रूवो अफलामपुष्पाम् ॥५॥

॥ ३१ ॥ यस्तित्वाजं सचिविदं सखायं न तस्य वाच्यपि भागो अस्ति ।  
 यदी भृणोत्यलकं शृणोति नहि प्रवेदं सुफुलस्य पन्थाम् ॥६॥

71.

Bṛihaspate prathamam vācō āgram yāt prāirata nāma-  
 dhēyam dādhānāḥ । yād eshām śrēśtham yād uriprām āsit  
 preṇā tād eshām nīhitam gūhāvih ॥ 1 ॥ sāktum iva tītatnā  
 punānto yātra dhīrā mānasā vācam ākrata । ātrā sākhyāyah  
 sakhyāni jānate bhadrāishām lakshmaṁ nīhitādhi vācī ॥ 2 ॥  
 yajñēna vācāḥ padaviyam āyan tāṁ anv avindann ṛishiṣhu  
 prāvishṭām । tāṁ ābhṛitya vy ādadhuḥ purutrā tāṁ saptā  
 rebhā abhi sām navante ॥ 3 ॥ utā tvaḥ pāṣyan nā dadarṣa  
 vācam utā tvaḥ śṛiṇvān nā śṛiṇoty eṇām । utō tvasmai  
 tanvām vi sasre jāyēva pātya nsatī suvāsāḥ ॥ 4 ॥ utā tvaṁ  
 sakhyē sthirāpītam āhur nainam hinvanty āpi vājīneshu ।  
 ādhenvā caratī māyāyaishā vācam śusruvān aphalām apush-  
 pām ॥ 5 ॥ २१ ॥

yās tityāja sacividam sākhyānam nā tāsya vācy āpi  
 bhāgō asti । yād im śṛiṇōty ālakam śṛiṇoti nahī pravēda  
 sukṛitāsya pānthām ॥ 6 ॥

O Lord of the vast universe, verily, that is the best part of the Divine Speech which for the first time has given names to the objects and which has been uttered very first. It (or she) is revealed through those earliest sages who are best among men, devoid of all sins. The divine speech is revealed in their hearts secretly with your affection. 1

When wise men communicate speech through wisdom, winnowing it is men winnow barley with a sieve, then friends recognise friendship and the divine speech keeps concealed in it the wealth of all other subsequent auspicious knowledge. 2

The wise sages follow the path of knowing the secrets of speech by the spirit of sacrifice. They find it centred in the sages. Having acquired it, they disperse it in many places. The seven notes, tones and metres meet together in consonance. 3

There may be some one who sees the words and yet indeed does not see them; may be another one who hears these words but indeed does not hear them; but to another one, she, the divine speech, delivers her secrets just as a loving wife, well-attired, presents herself to her husband. 4

They call some one thoroughly established in the friendship of speech; they do not exclude him from the society of learned men. There is another who wanders within an illusion that is barren; he bears the speech which is without fruits and without flowers. 5

He who abandons such a friend who knows the truth of friendship, does not know a particle of sense. Whatever he hears, he hears amiss. For he knows not the path of righteousness. 6

अक्षयन्तः कर्णयन्तः सखायो मनोजवेष्वसमा बभूवुः ।  
 आदुष्मास उपकक्षास उ त्वे हृदा इव ज्ञात्वा उ त्वे ददृश्रे ॥७॥  
 हृदा तृष्टेषु मनसो ज्वेषु यद्वाङ्मनाः संयजन्ते सखायः ।  
 अत्राह त्वं वि जह्वेद्याभिरोह ब्रह्माणो वि चरन्त्यु त्वे ॥८॥  
 इमे ये नार्वाङ्ग परस्मरन्ति न ब्राह्मणासो न सुतेकरासः ।  
 त एते वार्चमभिपद्य पापयो सिरीस्तत्रै नन्वते अप्रजहायः ॥९॥  
 सर्वे नन्दन्ति यज्ञसागतेन सभासाहेन सख्या सखायः ।  
 किल्बिषस्त्पुत्पितुषणिर्होषामरं हितो भवन्ति वाजिनाय ॥१०॥

ऋचां त्वः पोषमास्ते पुपुष्वाम्नायत्रं त्वो गायति शर्करीषु ।  
 ब्रह्मा त्वो वदन्ति जातविद्यां यज्ञस्य मात्रां वि मिमीत उ त्वः ॥११॥

॥ इत्यहमाहो द्वितीयोऽध्यायः ॥

[ द्वितीयोऽध्यायः अर्थाः २४, सूक्तानि १०, अक्षः १२१ ]

akshañvántaḥ kárnavantaḥ sákhāyo  
 manojavéshv ásamā babbūvuh | ādaghnāsa upakakshāsa u  
 tve bradā íva snátvā u tve dadṛişre || 7 || hridā tashtēshu  
 mánaso javéshu yád brāhmaṇāḥ samyájante sákhāyah |  
 ātrāha tvam ví jahur vedyābhir óhabrahmāṇo ví caranty u  
 tve || 8 || imé yé nárvañ ná parás cáranti ná brāhmaṇāso  
 ná sutékarāsaḥ | tá eté vācam abhipádyá pāpáyā sirís tán-  
 tram tanvate áprajajñayah || 9 || sárve nandanti yaज्ञásāga-  
 tena sabhāsābhéna sákhyā sákhāyah | kilbiehasprít pitushāñir  
 hy éshām áram hitó bhávati vájināya || 10 ||

ricām tvaḥ pó-  
 sham áste pupushván gayatrām tvo gāyati śákvarishu |  
 brahmā tvo vádanti jātavidyām yajñāsya mátrām ví mimíta  
 u tvaḥ || 11 || २॥

There are friends possessing eyes and others possessing ears; and yet they are unequal in mental apprehension. Although endowed with sight and hearing, some are like tanks that reach mouth and the others reaching to the loins. The most blessed are they who are pools in which one can bathe. 7

There are friendly *brahamans* who concur in the mental apprehension, conceived by the hearts (of the wise). And yet they abandon that person who is ignorant to such sciences as are essential to knowledge. There are also the really learned ones who dive deep into the meanings of the Veda. (*Brahmans* are versed in textual knowledge, whilst *devas* or gods are persons of enlightenment.) 8

Those who do not walk with the *brahamans* in this lower world, nor with enlightened persons in the upper world, are neither *brahamans* nor offerers of libation. Having attained by sinful technique the ungodly speech, they spin out fruitlessly the thread of ignorance like aimless spinsters. 9

All friends rejoice when a friend comes in triumph, having acquired the support of the assembly of the priests. He becomes the remover of iniquity and the giver of sustenance and his presence is sufficient for their fresh inspiration. 10

One of priests (the *hotr*) becomes diligent in the repetition of the verses (of the R̥k); another (the *udgatṛ*) chants the *Gayatra Saman* in the *Sakvari* metres; another the *Brahma* declares the entire existing knowledge (mundane and transcendental); and another (the *adhvaryu*) measures out the details of the sacrifice. 11

## अथ तृतीयोऽध्यायः ॥

( ७२ ) द्विधमन्त्रिनं भुजन्

\* । नवयन्त्याम्य भुजन्त्य वाक्च भर्तृकर्मो वा भुजन्त्यनिकृताभावात् । अदितिरसं कर्षिता ।  
देवा देवताः । भवतु पुं । उच्यते ॥

॥ हरिःऽ३३ ॥

देवानां नु क्यं जाना प्र वोचाम विपुन्यया ।  
उक्थेपुं शस्यमनिषु यः पश्यादुत्तरे युगे ॥१॥  
ब्रह्माण्मन्त्रिणा सं कर्मारं ह्याधमत ।  
देवानां पुर्व्ये युगेऽसंतः सदजायत ॥२॥  
देवानां युगे प्रथमेऽसंतः सदजायत ।  
तदाशा अन्वजायन्त तदुत्तानपदुर्गपरि ॥३॥  
भूजंज्ञा उत्तानपदो भुव आशा अजायन्त ।  
अदितेर्दक्षो अजायन्त दक्षाददितिः परि ॥४॥  
आदितिर्ह्यर्जनिष्ट दक्ष या दृष्टिना तय ।  
ना देवा अन्वजायन्त भद्रा अमृतचन्धवः ॥५॥  
यदेवा अदः सलिले सुसमब्ध्या अनिष्टत ।  
अत्रा ये नृत्सनामिव तीव्रो रेणुरपायत ॥६॥  
यदेवा यतयो यथा भुवनान्यपिन्वत ।  
अत्रा समुद्र आ गुह्यहमा सूर्यमजभर्त्तन ॥७॥

72.

Devánām nú vayám jāna prā vocama vipanyāyā | ukthé-  
shu sasyámāneshu yāḥ páśyād úttare yugé || 1 || bráhmaṇas  
pátir etā sām karmāra ivadhamat | devánām pūrvyē yugé  
'sataḥ sád ajāyata || 2 || devánām yugé prathamē 'sataḥ sád  
ajāyata | tād āśa ānv ajāyanta tād uttānāpadas pári || 3 ||  
bhūṛ jajña uttānāpado bhuvā āśā ajāyanta | áditer dákshe  
ajāyata dáksād v áditih pári || 4 || áditir hy ájanishṭa dá-  
ksha yá duhitā táva | tāṃ devā ānv ajāyanta bhadrá amṛi-  
tabandhavah || 5 || 1 |

yád devā adāḥ salilē sūsamrabdhā átishṭhata | átrā vo  
nṛītyatām iva tīvró reṇúr āpāyata || 6 || yád devā yátayo  
yáthā bhúvanāny āpinvata | átrā samudrá ā guhām ā sūry-  
yam ajabhartana || 7 ||

Let us proclaim with a clear voice the blessings of Nature's bounties. When their praises are chanted, they look favourably on the worshipper for a reward in the forth-coming times .

The Lord of universe supplies breath to Nature's bounties, as a blacksmith (to his bellows). In the beginning of the creation, the manifested comes out of the unmanifested. .

In the earliest age of Nature's creation, the manifested is born out of the non-manifested; after that the regions are born, and after them comes out the further evolved (or the upward) creation. .

The earth was born from the upward creation, the regions were born from the earth, the sun was born from Mother Infinity and afterwards the Mother Infinity became a child of the sun. .

O sun, the Mother Infinity, who was your daughter, is brought forth; and after her, all the blessed Nature's bounties are born, who are free from the bonds of death. .

When, O Nature's bounties, you stand in the yonder pool, well-arranged, clasping one another, than a pungent dust (of plasma) issues forth from you as if you were dancing .

When, O divine powers, you filled the worlds with your radiance, as clouds (fill the earth with rain), then you brought forth the sun hidden in the ocean. .



अष्टौ पुत्रासो अदितेयं ज्ञातास्तन्यस्यसि ।  
 देवाँ उप प्रेत्यसप्तभिः परां मार्ताण्डमस्यत ॥८॥  
 सप्तभिः पुत्रैरदितिरूपं प्रेत्यूर्ध्वं युगम् ।  
 प्रजायै मृत्यवे त्वत्पुत्रमार्ताण्डमभरत ॥९॥

ashtaú putráso áditer yé jātás tanvās  
 pára | devāñ úpa praít saptábhiḥ pára mārtaṇḍám āsyat  
 || 8 || saptábhiḥ putráir áditir úpa praít pūrvyāup yugám |  
 prajāyai mṛityāve tvat púnar mārtaṇḍám ābharat || 9 || २

( ३ : ) पित्रादितयं मृत्यवे

( १-२ ) अष्टपुत्राणां मृत्यवे मृत्यवे मृत्यवे मृत्यवे । इन्द्रो देवता । प्रेत्य उप । युगम् ।

७३  
 जनिष्ठा उग्रः महसे तुरायं मन्द्रं जोजिष्ठो बहुलाभिमानः ।  
 अवर्धन्निन्द्रं मरुतंश्चिन्द्रं माना यद्भिरं बुधनंश्चिन्दिष्ठ ॥१॥  
 द्रुहो निपत्ता पृश्नी चिद्वैः पुरुः शमेन शवृष्टु इन्द्रं ।  
 अभीवृतेन ना महापदेन ध्वान्तात्प्रपित्वावुदरन्तु गर्भोः ॥२॥  
 क्रुध्वा ते पादा प्र यजिगास्यवर्धन्वाजो उत ये चिन्द्रं ।  
 त्वमिन्द्रं सालावृकान्सहस्रेमामन्दधिषे अश्विना यवृत्वाः ॥३॥  
 समना तूर्णिरूपं यासि युज्ञमा नासत्या सख्याय वशि ।  
 वसाव्यामिन्द्रं धारयः सहस्राश्विना शूर ददनुर्मघानि ॥४॥

78.

Jānishṭhā ugrāḥ sábase turāya mandrá ójishṭho babulá-  
 bhimānaḥ | ávardhana indram marútaḥ cid átra mātá yád  
 víraṁ dadhánad dhānishṭhā || 1 || druho nishattā priṣanī cid  
 évaiḥ purú śānsena vāvṛidbush ṭá indram | abhívṛiteva  
 tá mahāpadéna dhvāntāt prapitvād úd aranta gárbbāḥ || 2 ||  
 ṛishvá te pádā prá yáj jigāsy ávardhan vājā utá yé cid  
 átra | tvám indra sālāvṛikān sahásram āsán dadhishe aṣvínā  
 vavṛityāḥ || 3 || samanā tūrnīr úpa yāsi yajñám á nāsatyā  
 sakhyaāya vakshi | vasāvyaū indra dharayaḥ sahásraśvínā  
 sūra dadatur maghāni || 4 ||

Eight are the sons of Mother Infinity, who are born from her body; out of these, she approaches the divine powers, along with the seven. The eighth one, known as *Martanda*, the sun, is sent forth on high. 8

With seven sons, the Mother Infinity goes to meet the earlier age, but she bears the sun thitherward, for the life and death of the mortal beings. 9

## 73

You have been manifested for slaying adversaries, O powerful, adorable, most mighty, full of pride and courage. The vital principles animate the resplendent sun, when the nourishing Mother Infinity sustains the hero. 1

The martial troop of the resplendent, the fighter of darkness, stands around him, accompanied by the swift-moving vital forces. They animate him with abundant praises like cattle penned up within a great stall. The embryonic water issues from the mist, that gathers in the form of darkness. 2

Vast are your feet, when you on your way proceed. Whatsoever divine forces there are on the way, they animate you; O resplendent Lord, hold a thousand jackal-like wicked forces in your mouth. May you bring back here the twin divines. 3

Hastening in battle, you approach the place of work and worship; you bring the ever-true twin-divines to our friendship. O resplendent Lord, you possess a heap of treasures and thousands of riches. The twin-divines provide us with abundant glory. 4

मन्दमान कृतादधि प्रजाये सखिभिर्निन्दे इषिरेभिरर्थम् ।  
 आभिर्हि माया उप दम्पुमागन्मिहः प्र तन्ना अवपत्तमसि ॥५॥  
 '५' सनामाना चिदसयो न्यस्मा अवाहुभिन्दे उषसो यथानः ।  
 कृष्यैरगच्छुः सखिभिर्निकमिः साकं प्रतिष्ठा हृषा जघन्थ ॥६॥  
 त्व जघन्थ नमुचि मय्ययुं दाम्य कृष्वान कर्षय विमायम् ।  
 त्वं चर्कथ मनवे स्यान्नान्वथा देववाज्जमेव यानान ॥७॥  
 त्वमेतानि यप्रिषु त्रि नामेजान इन्द्र दधिषु गभस्ता ।  
 अनु या देवाः शश्या मदन्तुपारिवृध्वान्वन्तिनश्चरथ ॥८॥  
 चर्कं यदेस्यान्वा निपत्तमुतो तदस्मि मयिचच्छ्रयात् ।  
 पृथिव्यामतिपित यदधः पयो गोप्यदेया औपधीषु ॥९॥  
 अथादियायेति बहदन्त्याजसो ज्ञानमुत मय्य पतम् ।  
 मन्वाशियाय हस्येषु तम्भो यतः प्रज्जज्ञ इन्द्रे अस्य वेद ॥१०॥  
 वय सुपर्णा उप मेदन्दि प्रियमेषा कर्षयो नाशमानाः ।  
 अप ज्ञानमर्णाह पृथि चक्षुर्मुग्धः सान्निधयेव वृहान् ॥११॥

māndamāna ṛitād ādhi prajāyai

sākhibhir indra ishīrēbbhir ārtbam | ābbir hi māyā ūpa dās-  
 yum āgān mīhaḥ prā tamrā avapat tāmānsi || 5 || १ ||

sānāmānā cid dhasayo ny āsmā āvābann indra ushāso  
 yāthānaḥ | ṛishvaīr agachāḥ sākhibhir nskāmaiḥ sākām pra-  
 tiṣṭhā brīdyā jaghantha || 6 || tvām jaghantha nāmucim ma-  
 khasyūm dāsam kṛiṇvānā ṛishaye vīmāyam | tvām cakārtha  
 mánave syonān pathó devatrāñjaseva yānān || 7 || tvām etāni  
 paprishe vī nāmēṣana indra dadhishe gābbhastan | āno tvā  
 devāḥ śāvasā madanty, upāribudhnaān vanśnaḥ cakārtha || 8 ||  
 cakrām yād asyāpsv ā nīshattam utó tād āsmai mādhy ic  
 cāchadyāt | pṛithivyām ātishitam yād ūdbāḥ páyo góshv  
 ādadbhā ūshadhīshu || 9 || āśvād iyāyēti yād vādanty ūjaso  
 jātām utā manya enam | manyór iyāya harmyēshu tasthan  
 yātāḥ prajājñā indro asya veda || 10 || vāyaḥ suparṇā ūpa  
 sedur indram priyāmedhā ṛishayo nādhamānāḥ | ūpa dhvān-  
 tām ūrṇubī pūrdhī cākshur munugdhy āsmān nīdhāyeva  
 baddhān || 11 || ४ ||

O resplendent sun, rejoicing at the place of worship, and accompanied by your swift-moving friends, may you grant wealth to the people; you come with them to fight against the wicked and to destroy his illusions. You scatter the dark rain clouds and the gloom. 5

You expel the two of the same name. You demolish the dark forces which try to destroy the vehicles of the dawn. You advance with the mighty friends, and with full confidence, you chop off the strong limbs of the demon. 6

You crush the war-loving obstructing forces, endeavouring to disturb the sacrificial acts and making their illusions powerless against the sage. You make it easy for men to tread the path of righteousness, leading as it were, straight to the final goal of life.

7

O resplendent sun, you have filled these waters completely and as a lord, you hold them in your control. Nature's bounties endowed with strength glorify you, and you have made the clouds with roots upwards. 8

His thunderbolt works everywhere in the firmament, it subjugates the entire water to him; the water which is let loose upon the earth puts milk into cows and herbs. 9

Although some say, he comes from the sun, I know that he is the offspring of the powerful Lord of destruction and remains in the homes of divine powers. Only the supreme Lord knows from whence he is born. 10

Like the swift moving birds of bounteous wings, the solar rays, who dispel darkness and fulfil our vision, come to the resplendent sun; may they release us, like men bound with a net. 11



The resplendent Lord, desiring to bestow wealth, is attracted by the inhabitants of heaven and earth for the acquisition of riches, either by pious acts or by sacred worship. He is attracted either by those swift-moving devotees, who are victorious in contest or by those who, being triumphant, give effective blow to the wicked. 1

The animating invocation of these vital sages pervaded the heaven. They, desirous of food, kissed the earth; and there, beholding (their missing cattle), Nature's bounties in their own interests created luminary bodies like the sun out of their own glorious radiance. 2

This is the praise of those immortal beings, who bestow wealth at the sacred worship. Perfecting our praise and sacrifice, may they bestow upon us unequalled riches. 3

O resplendent Lord, those men praise you, who desire to press out divine elixir rich with milk, and who want to milk the vast earth that bears only once, that has lots of sons and is watered by a thousand streams. 4

O celebrators of holy rites, may you select for your protection the resplendent self, who is unsubdued, the tamer of hostile hosts, mighty, opulent, much glorified and who, loud-shouting, is the bearer of the adamantine will power and who is friendly to man. 5

The resplendent sun, the destroyer of strong-holds of darkness, overpowers the mightiest dark forces and thereby he earns his name, the dispeller of evils. Then he is known as the most opulent, and mighty lord of conquest. May he do all that which we desire to have done. 6

७ पञ्चमर्षिणम मुक्तम

११ नववाम्यान्व सृष्टम्भं वपमव सिन्धुभिर्दति १ नयो रचना १ अगती एव १

- ११ प्र मु व आपो महिमानमुत्तमं काल्वीचानि मर्दने विवम्वनः ।  
 प्र मससप्त त्रेधा हि चक्रमुः प्र सृत्तगीणामति सिन्धुगेज्जमा ॥१॥  
 प्र तेऽगदृद्धरुणो यान्ते एधः सिन्धो यदाजी अभ्यर्द्धवस्त्वम् ।  
 भूम्या अधि प्रवता यासि सानुना यदेषामग्रं जगतामिरग्यसि ॥२॥  
 द्विवि स्वना यन्ते भूम्योपर्यनन्तं शुष्मसुदियति भानुना ।  
 अश्रादिव प्र स्तनयन्ति वृष्टयः सिन्धुर्यदेति वृषभो न रोहवत् ॥३॥  
 अग्नि त्वा सिन्धो जिशुमिन्न मातरौ याश्चा अर्षन्ति पर्यसेव धेनवः ।  
 राजेव वृध्या नयसि त्वमिस्मिच्चो यदासामग्रं प्रवतामिनश्रसि ॥४॥  
 इमं मे गङ्गे यमुने सरस्वति शुतुद्रि स्तोमं सचन्त पुरुष्या ।  
 अमिकन्या मरुदधे वितस्तयाजीकीये शृणुष्ठा मुषोमया ॥५॥
- १२ नृष्टामया प्रथमं यान्ते सजुः सस्तर्त्ता रसया श्वेत्या त्या ।  
 त्वं सिन्धो कुर्या गोमतीं कुमु मेहृत्या सरथं यामिरीयसे ॥६॥

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Prá sú va āpo mahimānam uttāmām kārúr vocāti sá-  
 dane vivásvataḥ | prá saptá-sapta tredhá hí cakramúḥ prá  
 sṛitvarinām úti síndhur ójasá || 1 || prá te 'radad váruṇo yá-  
 tave patháḥ síndho yád vájañ abhy ádravas tvám | bhúmyā  
 ádhi pravátā yāsi sánunā yád eshām ágram jágatām iraj-  
 yāsi || 2 || divi svanó yatate bhúmyopáry anantām súśhmam  
 úd iyarti bhānúnā | abhrád iva prá stanayanti vṛishṭáyāḥ  
 síndhur yád éti vṛishabhó ná róruvat || 3 || abhi tvā síndho  
 śṣam in ná mātáro vāṣṛā arshanti páyaseva dhenávāḥ |  
 rájeva yúdhvā nayasi tvám ít sícan yád āsām ágram pra-  
 vátām ínakshasi || 4 || imám me gaṅge yamune sarasvati sú-  
 tudri stóman sacatā páṛshuný á | asiknyā marudvṛidhe vi-  
 tástayárjikiye śṛinubhy á sushómayā || 5 || १

trishṭāmāyā prathamām yātave sajūḥ sasārtvā rasāyā  
 svetyā tyā | tvām síndho kúbhayā gomatīm krúmun me-  
 batnvā sarátham yábbir íyase || 6 ||

O Lord of waters, the worshipper recites the excellent praises of your glorious acts in the campus of his sacrifice. In all the three regions, the rivers flow seven and seven. The main river surpasses all the other tributaries in her force. 1

O fast river, the venerable Lord cuts the easy channels for your forward flow, since the land fed by you would be a source of immense food. You speed over the precipitious rocks down to the plains. You evidently will thus rule over, when you are lord and leader of all the worlds. 2

The roar (of the mighty river), goes forth in heaven above the earth. She with shining waves animates her endless speed, as rains issue thundering from the cloud. The fast river advances bellowing like a bull. 3

Like mothers crying for their children, and like milch-cows with their milk for their calves, the other roaring streams run towards the main river. Irrigating the flanks on both the sides, you march like a king going to battle carrying the waters of your tributaries along with you like the troops of the army. 4

O rivers and tributaries, please accept my compliments. Among you is a river which derives its name from *going*; the other is known as the *joining one*, as she flows gently; the other is full of water with a charming flow. One of you is known for flowing with speed and is a rapid-runner; it runs swiftly as one who is goaded. Along with them is a stream having joints and zig-zag windings; there is also a non-bright, or non-white, or a muddy channel. There, in addition, is one swollen by all other rivers and winds. There may be some with non-burnt bank, high and mighty. There are also some flowing as if in a straight line. There is one, towards which several channels flow. 5

The swift-flowing river, in order to reach the channel which irrigates pastures, at first unites with other channels of such streams, as flows quietly and as has bright pure water and those which are near fields that catch water easily. 6



कृतीत्येनीं स्तानीं महित्वा परि जयामि भरते रजांसि ।  
 अदभ्य मिन्वुर्गमामपस्तमाश्वा न चिया वपुर्पिव दर्शता ॥७॥  
 स्वश्वा मिन्वुः मुग्धा मुवामां हिग्न्ययी मुकुता वाजिनीवती ।  
 उणावती युवतिः सीलमावस्युनाधि वस्ते मुभवा मधुवृद्धम् ॥८॥  
 मुग गय युयुते मिन्वुर्गश्चिने तेन वाज मनिपदुम्मित्राजो ।  
 महान्हास्य महिमा पनस्यतेजद्वयस्य स्वयंज्ञासो विगृज्जानः ॥९॥

ṛjity éni rúsatī mahitvá

pári jráyānsi bharate rájānsi | ádabdhā síndhur apásām  
 apástamāśvā ná citrá vāpushīva darśatā || 7 || svāśvā sín-  
 dhub suráthā suvāsā hiraṇyáyī súkritā vājínivati | úrpāvati  
 yuvatiḥ silamāvaty utádhi vaste subhāgā madhuvṛddham  
 || 8 || sukhām rátham yuyuje síndhur aśvinam téna vājam  
 sanishad asmíno ājaú | mahān hy āsya mahimā panasyáté  
 'dabdhasya svāyaśaso virapsīnah || 9 || 7 |

( ३ ) पदमनितमं भुजम्

प्रवृत्त्यास्य मन्व्य मात गगनतो ब्रह्मका कृति । शश्या इयका । जगती इन्द्र ।

आ व ऋक्षम ऊर्जा व्युष्टिष्विन्द्रं मरुतो रोदसी अनकन ।  
 उभे यथा नो अहनी सचाभुवा सदःसदो वरिदस्याने उद्धिता ॥१॥  
 तदु श्रेष्ठं सर्वेन सुनोतनात्यो न हस्तयनो अद्रिः सोतरी ।  
 विद्वद्यो अमिभूति गोम्यं महा गये विनम्रे यद्वेतः ॥२॥  
 तदिद्वयस्य मयनं विवर्पो यथा पुग मनेन गानुमथेत ।  
 गोअंशमि त्वाप्रे अश्वनिर्णित्र प्रेमध्वेग्यध्वगौ अंशध्वयुः ॥३॥

76. .

Ā va ṛijasa ūrjām vyushtishv indram maráto ródasi  
 anaktana | ubhé yáthā no áhani saeābhávā sádaḥ-sado va-  
 rivasyáta udbhídā || 1 || tád u śrésbtharo sávanam sunota-  
 nátyo ná hástayato ádriḥ sotári | vidád dhy áryó abhishhūti  
 pañśyam mahó rāyé cit tarute yād árvataḥ || 2 || tád id  
 dhy āsya sávanam vivér apó yáthā purā mánave gātúm  
 āśret | góarṇasi tvāshtré āśvanirṇijī prēm adhvareśhv adhva-  
 rān aśirayub || 3 ||

Straight-flowing white-coloured (i.e. colourless), bright-shining river moves along with her ample volumes through the realms, the inviolable river is the most efficacious of the efficacious, is speckled like a mare, and is beautiful as a handsome woman. 1

The river fields (or the lands irrigated) are rich in horses, rich in chariots, rich in clothes, and rich in good ornaments. They are rich in food, rich in wool, rich in fibre grass, ever-fresh. They are full of medicinal plants. This auspicious river irrigates honey-growing flowers. 2

The river has harnessed easy going, well-horsed chariot; with it may she bring us food. So I praise at this sacrifice the might of this inviolable great and renowned river (and her chariot). 3

## 76

I (the householder) propitiate you (the enlightened priests) at the commencement of the food-providing dawns; may you reveal to me the mysteries of cloud-bearing winds, and the resplendent sun, and heaven and earth. Both (heaven and earth) unitedly wait on us in all the chambers of worship. May they bless us with wealth. 1

May you pour forth this excellent libation. At the time of pressing the elixir, the pressing stone, grasped by hands, is like a steed; the animating worshipper acquires virile strength, over-powers his foes, and obtains wealth and victory (in the contest). 2

May the sacrificial work of this grinding stone, i.e. the effusion of the elixir, get more popularity and remove our defects, as in ancient times it has been giving prosperity to mankind. May it punish him who hides himself in the midst of stolen cows or takes a shelter behind the horses and may it establish holy rites for the sacrificial acts. 3

अप॑ हन॒ रक्ष॑सो॒ भङ्ग॑राव॒तः स्क॑भाय॒त नि॑क्र॒ति॒ सेध॑ताम॒तिम् ।  
 आ नो॑ र॒यि॒ सर्व॑वीर॒ सुनो॑न॒ देवा॒व्यं भर॑त॒ श्लो॑कम॒द्रयः ॥४॥  
 दि॒वश्चि॒दा वो॑ऽर्म॒वत्तरे॒भ्यो वि॒भ्वना॑ चि॒दाश्च॑प॒स्तरे॒भ्यः ।  
 वा॒योऽधि॒ता सोम॑र॒भस्तरे॒भ्योऽग्ने॑भि॒दर्च॑ पि॒तृकृ॑त्तरे॒भ्यः ॥५॥

भुर॑न्तु नो॒ यश॑सः सो॒त्यन्ध॑सो॒ ग्रावा॑णो॒ याचा॑ दि॒विता॑ दि॒वित्से॑ता ।  
 नरो॑ यत्र॒ दृहे॑ने का॒म्यं म॒ध्वाघो॑प॒यन्तो॑ अ॒भिने॑ मि॒धस्तु॑रः ॥६॥  
 सु॒न्वन्ति॑ सोम॑ र॒धिरा॑सो॒ अद्र॑यो निर॑स्य॒ रसे॑ ग॒विषो॑ दृह॑न्ति ते ।  
 दृह॑न्त्य॒ध॒रुषे॑र्च॒नाय॑ कं नरो॑ ह॒व्या न म॑र्ज॒यन्त आ॑स॒मिः ॥७॥  
 पु॒ने न॑रः स्व॒पसो॑ अभ॒तन् य इन्द्रा॑य सु॒नुय॑ सोम॑म॒द्रयः ।  
 वा॒म॒वा॒मं वो॑ दि॒व्याय॑ प्रा॒ग्ने वसु॑म॒सु वः प॑रि॒वाय॑ सु॒न्यते ॥८॥

āpa hata rakshāso bhaṅgurāvata

skabhlāyāta nīrṭitīm sēdhatāmatim | ā no rayīm sārva-vīram  
 sunotama devāvyām bharata ślōkam adrayaḥ || 4 || divāś cid  
 ā vō 'navattarebhyo vibhvānā cid āvāpastarebhyaḥ | vā-  
 yos cid ā sōmarabhistarebhyo 'gnēś cid area pitukṛttare-  
 bhyaḥ || 5 || \* ||

bhurāntu no yaśasah sōtv āndhaso grāvāṇo vīcā divitā  
 divitmatā | nāro yātra dūhatē kāmyam mādhy aghoshā-  
 vanto abhito mithastūrah || 6 ||- sunvānti sōman rathirāso  
 adrayo nīr asya rāsam gavīśho dūhanti té | dūhānty ūdhar  
 upasēcanāya kām nāro lavyā nā marjayanta āsābhiḥ || 7 ||  
 ete narah svāpaso abhūtana yā indraya sunutā sōmam  
 adrayaḥ | vāmān-vāmān vo divyāya dhāmmē vāśo-vāsu vaḥ  
 pāthivaya sunvatē || 8 || \* ||

( ३५ ) मन्त्रमनिरूपं पुनः

( १-८ ) अष्टपञ्चाशत् सूक्तस्य भागस्य स्यादन्तिर्केचि । यन्तो दृहता । ( १-३, ७, ८ ) वधपाति  
 वानुक्ता वसुधारिदृक्पत्य च विदुषः, ( १ ) पञ्चदशमं जपता इत्यन्ती ॥

अ॒भ्रप्रु॑षो न या॒चा प्रु॑षा॒ वसु॑ दृ॒विष्म॑न्ते॒ न य॒ज्ञा वि॒जानु॑षः ।  
 सु॒मार्त्त॑न्ते॒ न ब्र॒ह्मार्ण॑म॒हर्मे॑ गु॒णम॑स्ती॒ष्येषा॑ न श्वा॒मसे॑ ॥१॥

77.

Abhraprūṣho nā vacā prūṣhā vāsu bavīśhmanto nā yajñā  
 vijānūśah | sumārtatam nā - brahmāṇam arbhāse gaṇām  
 astōshy eśhām nā mōbhāse || 1 ||

O pair of stones (heaven and earth) drive away the disturbing wicked forces; keep off painful miseries, prohibit all malignity. May it bestow upon us riches with male progeny and inspire the praise that delights the divine forces. 4

O priest, may you honour these two stones (heaven and earth) who are stronger even than sky, quicker in work than lightning, more diffusive of the divine elixir, than wind; and more productive of food than fire. 5

May the renowned stones (the pair of heaven and earth) bring us the effused elixir of joy. May they establish us with brilliant praise in the brilliant environments, where the priests milk forth the divine sap of joy, coming out with an all around tumult and with a rivalry of speed. 6

The swift-moving grinding stones express the devotional elixir of divine love. They chant the hymns of praise as they milk forth the juice to be offered to the fire. The leaders of sacrifice purify the oblations by sacred recitations of the verses. 7

O austere sages (like pressing stones in austerity), you are the doers of good works. You, who express the divine love for the resplendent Lord, create all desirable wealth for the glory of heaven; you give all treasures to the earthly worshippers. 8

Pleased with our chants, O group of winds, shower wealth on us like clouds showering rain drops. These winds are the generators (of the world) like sacred rites rich in offerings; I have not been able to praise these groups of cloud-bearing winds adequately worth their honour and worth their glory. 1

श्रिये मयांसो अक्षीर्गृध्वन ममारुतं न पूर्विरति क्षयः ।  
 दिवस्पुत्रासु पन्ता न येतिर आदित्यामन्ते अक्षा न वाव्रधुः ॥२॥  
 प्र ये दिवः पृथिव्या न बर्हणा तमना गिरिभे अभ्राज्ञ मयैः ।  
 पाजस्वन्तो न वीराः पनस्यवो रिशार्दसो न मयी अभिर्यवः ॥३॥  
 युष्मकं वृधे अपा न यामेनि विधुर्यति न मही श्रधुर्यति ।  
 विश्वप्सुर्यज्ञो अर्वागयं सु वः प्रयस्वन्तो न सुत्राव आ गंत ॥४॥  
 युयं ध्रुवं प्रयुजो न रश्मिभिर्ज्योतिष्मन्तो न भामा व्युष्टिषु ।  
 स्येनामो न स्वयंशमो रिशार्दसः प्रयासो न प्रसितासः परिपुषः ॥५॥  
 प्र यहहध्वे मरुतः पराकायुयं महः संवरणस्य यम्वः ।  
 विद्वानामो यमवो राष्यम्यागश्चिद्वेषः सनुनयुयान् ॥६॥  
 य उवाच यज्ञे अच्वरेष्टा मरुद्भ्यो न मानुषो ददाशत ।  
 रेवत्स वयो दधने सुवीरं स देवानामपि गोपीधे अस्तु ॥७॥  
 ते हि यज्ञेषु यज्ञियासु ऊमा आदित्येन नाम्ना शंभविष्टाः ।  
 ते नोऽयन्तु रथतूर्मेनीषां महश्च यामन्नच्वरे चकानाः ॥८॥

sriyē māryāso añjīr akri-  
 uvata sumārutam nā pūrvir āti kshāpab | divās putrāsa ētā  
 nā yetira ālityāsas tē akra nā vāvriḍhuḥ || 2 || prā yē di-  
 vāb pṛithivyā nā barhāṇa tmanā girirē abhrān nā śāryab |  
 pājasvanto nā virāb panasyāvō riśādasō nā māryā abhidyā-  
 vab || 3 || yuṣhmākam budhinē apām nā yāmani vithuryāti  
 nā mabī gratharyāti | viśvāpsur yajñō arvāg ayām sū vab  
 prāyasvanto nā satrāca ā gatā || 4 || yūyām dhūrshū pra-  
 yūjo nā rasmiḥ | jyōtishmanto nā bhāśā vyūṣṭishu | sye-  
 nāso nā svāyāso riśādasaḥ pravāso nā prāsītāsaḥ pari-  
 prūṣab || 5 || १० ||

prā yād vābadhve marutaḥ parākād yūyām mahāb sam-  
 vāraṇasya vāsvab | vidvāso vasavo rādhyasyārāc cid dvē-  
 shab sanutār yuyota || 6 || yā udrici yajñē adhvareshtḥā  
 marūdbhyo nā mānusho dādasaḥ | revāt sū vāyo dadhate  
 suvīraṁ sū devānām āpi gopithē astu || 7 || tē hi yajñēshu  
 yajñyāsa ūmā ālityēna nāmnā śambhaviṣṭhāb | tē no  
 'vāntu rathatūr manishām mahāś ca yāman adhvare ca-  
 kṇāb || 8 || ११ ||

These destructive cloudy winds make ornaments for their decoration. Even many hostile hosts working together cannot overcome the band of these winds. They, the moving sons of heaven, so often come but do not issue forth. These swift-going sons of Mother Eternity pass away (to our disappointment) before bursting forth. 2

They, by the grace of heaven and earth, emerge from their own person as the sun emerges from the clouds. They are desirous of praise like powerful heroes, and radiant like men, who overpower the wicked. 3

In your collision, as during the transit of rain waters, the earth is not shaken. She is not shattered. (O cloud-bearing winds), this manifold worship honours you; may you come all united, laden with nourishing food. 4

You move along like horses harnessed to the chariot-pole with reins; at the break of dawn, you are endowed with radiance like the luminaries (of heaven). You are like hawks, like the destroyers of foes, and desirous of renown; you cover the ground like travellers, and move everywhere. 5

When, O cloud-bearing winds, Lords of riches, you come from distance, then, O distributor of abundant, desirable coveted wealth, you scatter afar our concealed foes. 6

The worshipper, engaged in worship at the sacrificial place, brings oblations to the cloud-bearing winds, he enjoys food with riches, and as a blessing, has male progeny. May he be present at places where natural powers enjoy the elixir of divine love. 7

May those protecting divines, who cherish to be worshipped at the sacred places of honour, and who under various solar names are the bestowers of food and fortune, come speedily on their speedy chariots to protect our praises and sacrifices. 8

( ७८ ) अष्टमप्रनिमित्तं मुक्तम्

( १-४ ) अष्टमप्रनिमित्तं मुक्तम् । अष्टमः देवताः । ( १, १-४, ८ ) अष्टमः देवताः ।  
अष्टमः देवताः । ( १-४ ) अष्टमः देवताः ।

॥ १-४ ॥

विप्रांसो न मन्मभिः स्वाध्वो देवाव्योऽ न यज्ञैः स्वर्गसः ।  
 राजानो न चित्राः सुसंदिशः क्षितीनां न मयी अरेपसः ॥१॥  
 अग्निर्न ये भ्राजस्ता रुक्मवक्षसो वातांसो न स्वयुजः सद्यजन्तयः ।  
 प्रजातारो न ज्येष्ठाः सुनीतयः सुशर्मणो न सोमा कृतं यते ॥२॥  
 वातांसो न ये धुनयो जिगत्सवोऽग्नीनां न जिह्वा विरोकिणः ।  
 वर्मष्वन्तो न योधाः क्षिमीवन्तः पितॄणां न शंसाः सुरातयः ॥३॥  
 रथानां न येऽराः सनाभयो जिगीवांसो न दारा अभिद्यवः ।  
 वरेयवो न मयी घृतप्रुषोऽभिस्वतारो अर्कं न सुदुमः ॥४॥  
 अश्वांसो न ये ज्येष्ठास आशवो दिधिषवो न इष्यः सुदानवः ।  
 आपो न निष्तेरुदभिर्जिगत्सवो विश्वरूपा अङ्गिरसो न सामभिः ॥५॥

78.

Vīprāso nā manmabhiḥ svādhyo devāvyo nā yajñaiḥ  
 svāpnasah | rājāno nā citrāḥ susaṇḍiśaḥ kṣitīmāṃ nā  
 māryā arepāsaḥ || 1 || agnir nā yē bhrajāsā rukmāvakaśaso  
 vātāso nā svayūjaḥ sadyajantayaḥ | prajātāro nā jyēsthāḥ  
 sunitāyaḥ suśarmāṇo nā sōmā kṛtām yatē || 2 || vātāso nā  
 yē dhūnayo jigatnāvo 'gninām nā jihvā virokṣaḥ | vār-  
 manvanto nā yodhāḥ kṣimivantaḥ pitṛṇām nā śāśaḥ surā-  
 tāyaḥ || 3 || rāthānām nā yē 'rāḥ sanābhayo jigivāṇso nā  
 śārā abhidyavaḥ | vareyavo nā māryā ghṛitaprāṇho 'bhi-  
 svartāro arkām nā susṭūbhah || 4 || āśvāso nā yē jyēsthāsa  
 āśvāo didbishaḥ nā rathyaḥ sudānavah | āpo nā nim-  
 naḥ udābhir jigatnāvo viśvārūpā āṅgiraśo nā sāmabhiḥ  
 || 5 || ॥

They (the warriors) are like scholars, sanctified by pious praises; they are institutors of holy rites, and performers of divine works. They are decked with various ornaments, and full of splendour like kings; they are devoid of sin like men who are lords of homes. 1

They (the brave soldiers) are like fire, endowed with splendour, who have shining ornaments upon their breasts, and who like the winds are self-yoked, swift-moving. They are like extremely wise, venerable and able guides. They are the givers of delight like the moon (or divine elixir). May you come to the worshipper, engaged in sacrifice. 2

They (the illustrious warriors) are like the winds, and cause the wicked to tremble. They move swiftly to give aid; they blaze like the flames of fires. They are the achievers of heroic deeds like warriors, clad in golden armours and like our praise — worthy ancestors; they are bounteous donors. 3

They are united to a common centre like the spokes of the wheels of chariots. They are brilliant like victorious heroes, sprinkling water like benevolent men, and sweet-voiced like men who recite praise. 4

They are most excellent and swift like the noblest steeds; they are magnificent like the possessors of wealth; they are like rivers falling down from a height. They are well-versed in all disciplines of knowledge, modest and humble. 5



०१३० ग्रावाणो न सुरयः सिन्धुमातर आदर्दिरासो अद्रयो न विश्वहा ।  
 शिशूला न क्रीळयः सुमातरो महाग्रामो न यामन्नुत त्विषा ॥६॥  
 उपसां न केतवोऽध्वरश्रियः शुभ्यवो नाक्षिमिर्व्यभितन् ।  
 सिन्धवो न ययियो आजहृष्टयः परावतो न योजनानि ममिरे ॥७॥  
 सुभागाज्ञो देवाः कृणुता सुरज्ञानस्मान्स्तोतृन्मरुतो वावृधानाः ।  
 अधि स्तोत्रस्य सख्यस्य गात सनादि वो रत्नधेयानि सन्ति ॥८॥

grāvāṇo ná sūrāyaḥ sīndhumātara ādardirāso ādrayo ná  
 viśvāhā | śiṣūlā ná krīḷayaḥ sumātāro mahāgrāmó ná yā-  
 mann utá tvishā || 6 || ushāsāṁ ná ketāvo 'dhvaraśrīyaḥ śu-  
 bhamyāvo nāñjibhir vy āsvitan | sīndhavo ná yayīyo bhrā-  
 jadrīṣṭayaḥ parāvāto ná yójanāni mamire || 7 || subhāgān  
 no devāḥ kṛiṇutā surātnān asmān stotrīn maruto vāvṛidhā-  
 nāḥ | ādhi stotrāsya sakhyāsya gāta sanād dhī vo ratna-  
 dhéyāni sánti || 8 || ११

( ७९ ) बकोनासीतितमं सूक्तम्

( १-७ ) सार्वस्यास्य सूक्तस्य लीलीको वैशाखरो वासिष्ठाहम्भरो सन्निर्वा कृषिः । अग्निदेवता । विष्णुः कृष्णः ८

०१४० अपश्यमस्य महतो महित्वममर्त्यस्य मर्त्यासु विभु ।  
 नाना हनु विमृते सं मरेते असिन्वती बप्सती मूर्धतः ॥१॥  
 गुहा शिरो निर्हितमृधंगक्षी असिन्वन्नत्ति जिह्वा वनानि ।  
 अत्राप्यसौ पङ्क्तिः सं भरन्त्युत्तानहस्ता नमुसाधि विभु ॥२॥  
 प्र मातुः प्रतरं गुह्यमिच्छन्कुमारो न वीरुधः सर्पदुर्वीः ।  
 सुसं न पक्वमविदच्छुचन्तं रिरिह्वान्तं रिपु उपस्ये अन्तः ॥३॥

79.

Āpaśyam asya maható mahitvām āmartyasya mārtyāsen  
 vikshú | nānā bānū vibhṛite sām bharete āsinvatī bāpsati  
 bhūry attāḥ || 1 || gūha śiro nibhitam ṛidhag akshī āsinvann  
 atti jibháyā vānāni | ātrāṇy asmai padbbhiḥ sām bharanty  
 uttānahastā nāmasādhi vikshú || 2 || prā mātūḥ pratarām gūh-  
 yam ichān kumāró ná vīrúdhāḥ sarpad urvīḥ | sasāṁ ná  
 pākvām avidae chucāntam ririhvānsam ripá upāsthe antāḥ  
 || 3 ||

Born from the flowing streams, they (soldiers of an army) are like clouds which send forth moisture, they destroy enemies like destructive thunderbolts; they are sons of a beauteous dame. They are like sportive infants endowed with splendour; and they are like a great crowd of men in a procession. 6

They are radiant at the place of worship like the rays of the dawn; they shine with their ornaments like those expectant of good fortune; they are swift-moving like rivers, speeding on, as if glittering with their spears. From far away, they measure out the distances, like mares who have journeyed afar. 7

O divine heroes of army, magnified by our praise, may you give us happiness and make us prosperous and opulent. May you come to this friendly laudation. From times immemorial, you have been bestowing riches upon us. 8

## 79

I behold the might of the adorable fire divine, who is immortal in the hearts of mortal beings; his two regions (the jaws) are divided asunder but when shut together, they devour without masticating all that becomes his fuel. 1

His head is deposited in a cavern; his eyes are wide apart; with his tongue he devours the wood without masticating; the pious sages, approaching on foot, reverently offer him oblations amongst the people and pay homage with uplifted hands. 2

Seeking as it were the mother's secret bosom, he, like a child creeps on through wide-spread bushes. He finds the tree shining like ripe grain, upon the lap of the earth; he kisses and licks them deep within the earth's recesses. 3

तद्धामते रोदसी प्र ब्रवीमि जार्यमानो मातरा गभी अत्ति ।  
 नाहं देवस्य मर्त्यैश्चिकेतामिरज्ज विचेनाः स प्रचेताः ॥४॥  
 यो अस्मा अहं तुष्ठादुदघात्याज्यैर्घृतेर्जुहोति पुष्यति ।  
 तस्यै सहस्रमक्षमिर्वि चक्षेऽमे विश्वतः प्रत्यक्षसि त्वम् ॥५॥  
 किं देवेषु त्यज एनश्चकथामि पृच्छामि तु त्वामविद्वान् ।  
 अक्रीक्रीक्रीक्रीरित्त्विऽदन्वि पर्वशश्वकर्तु गामिवासिः ॥६॥  
 विपूचो अश्वान्पुयुजे वनेजा ऋजीतिमी रशनामिर्ममीतान् ।  
 चक्षदे मित्रो वसुमिः सुजातः समानृधे पर्वमिर्वावृधानः ॥७॥

tad vām rītām rodasī prā bravīmi jāyamāno mātārā  
 gārbho atti | nāhām devasya mārtyaś ciketāgnir aṅgā vice-  
 tāh sā pracetāh ॥ 4 ॥ yó asmā annam trīshv ādādāty ājya-  
 ir ghrītaś juhōti pūshyati | tasmai sahasram akṣābhir vi-  
 cakṣhe 'gne viśvātāh pratyāññ asi tvām ॥ 5 ॥ kīṃ devēshu  
 tyāja énaś cakarthāgne prichāmi nū tvām āvidvān | ākrīṇan  
 krīṇan hārīr āttave 'dān ví parvasāś cakarta gām ivāśh  
 ॥ 6 ॥ vīśhāco āśvān yuyuje vanejā ṛjītibhi rāṣanābhir grī-  
 bhītān | cakṣhadé mītró vāsuhbhih sūjātāh sām ānṛidhe pār-  
 vabhir vāvṛidhanāh ॥ 7 ॥ ॥

( ८० ) अग्नीमित्यं सूक्तम्

( १-७ ) तदक्षमस्तु त्वत्स्य सौवीर्यो वैश्वानरो मात्रिर्वायमनो वसिर्वा अत्ति । अतिरेकता । विदुः क्व ।

॥५॥ अग्निः सति वाजमर् ददात्यमिर्वीरं श्रुत्य कर्मनिष्ठाम् ।  
 अग्नी रोदसी वि चरत्समज्जमिर्नारी वीरकुक्षिं पुरंधिम् ॥१॥

80.

Agnī sāptiṃ vājanibharām dadāty agnir vīraṃ śrūtyam  
 karmanishṭhām | agnī rōdasī ví carat samajjānam agnir vā-  
 riṃ vīrākukṣhiṃ pūrandhiṃ ॥ 1 ॥

This bare truth, I declare unto you, O heaven and earth, the infant devours his parents; I, who am a mortal, know not the condition of the divine fire, but, O Lord of universe, he is discriminating; he is exceedingly wise. 4

The one, who quickly offers him food, makes oblations to him with dripping divine elixir, and delights him with food; looks upon him with a thousand eyes; O fire divine, you are present every-where. 5

What wrathful act, what sin have you committed among the divines? Being ignorant, I ask you, O fire-divine, sporting and yet not-sporting, golden-hued, eating what is to be eaten, you cut your food without teeth into pieces as the knife cuts up the cattle. 6

Born in the woods, he harnesses his steeds (the flames), which move in all directions, and holds them with reins that glitter. Augmented by bright-rays, he, the friend of all, distributes wealth. He grows in strength nourished with logs of wood. 7

The adorable Lord provides (to the mortal man), the ever-in-action breathing complex and the speedy mind. He gives to His devotee a valiant son, renowned and assiduous in rendering sacred services to the society. The adorable Lord travels (or permeates through) beautifying heaven and earth. The adorable Lord blesses a woman with an offspring and motherly intelligence. 1

अमेरमसः समिदस्तु भद्रामिर्मही रोदसी आ विवेश ।  
 अमिरैकं चोदयत्समत्समिर्वृत्राणि दयते पुरुणि ॥२॥  
 अमिर्हृ त्वं जरत्तः कर्णमावाभिरद्भयो निरदहृअरुयम् ।  
 अमिरत्रि धर्म उरुष्यदन्तरिमिन्मेधं प्रजयांस्रजत्सम् ॥३॥  
 अमिर्द्विविणं वीरपेशा अमिर्कषि यः सहसा सुनोति ।  
 अमिर्दिवि हव्यमा तंतन्नामेर्धामानि विभृता पुरुत्रा ॥४॥  
 अमिमुक्थैर्कपयो वि ह्वयन्तेऽमि नरो यामनि बाधितासः ।  
 अमि वयो अन्तरिक्षे पतन्तोऽमिः सहसा परि याति गोनाम् ॥५॥  
 अमि विशा ईळते मानुषीया अमि मनुषो नहुषो वि जाताः ।  
 अमिर्गान्धर्वी पथ्यामृतस्यामेर्गव्यूतिर्धृत आ निषत्ता ॥६॥

agnēr āpmasah samīd  
 astu bhadrágnēr mahī rōdasi ā vivesa | agnēr ēkaṁ coda-  
 yat samátasv agnēr vṛitrāṇi dayate purāṇi || 2 || agnēr ha-  
 tyām jārataḥ kārṇam āvāgnēr adbhīyo nīr adabhaḥ jārūtham |  
 agnēr ātrim gharṇā uruśhyad antār agnēr nṛimēdham pra-  
 jāyāsrijat sām || 3 || agnēr dīd drāvīṇam vīrāpeshā agnēr rī-  
 shīm yāḥ sabāsra sanōti | agnēr divi havyām ā tātānāgnēr  
 dhāmāni vibhṛitā purutrā || 4 || agnīm ukthair rīshayo vī-  
 hvayante 'gnīm nāro yāmani bādhitāsah | agnīm vāyo antā-  
 rikshe pātanto 'gnīm sabāsra pāri yāti gōvām || 5 || agnīm  
 vīsa īlate mānuśhīr yā agnīm mānuśho mānuśho vī jātāḥ |  
 agnēr gāndhārvīm pathyām rītāsyaagnēr gāv्यूतिर् dhṛitā ā-  
 niṣhattā || 6 ||

May the system of award of justice according to merits, introduced by the efficient adorable Lord, be auspicious. The adorable Lord has penetrated the vast heaven and earth. The adorable Lord alone inspires the devotee to succeed in the conflicts of life. The adorable Lord assists us in destroying our numerous enemies (the vicious tendencies). 2

The adorable Lord, verily, protects the worshipper, and gives ears to his prayers and listens to his praises. He consumes an infidel with His flames. The adorable Lord rescues His enlightened devotee free from triple bonds of distress, when caught in hot fissures. Again, the same adorable Lord furnishes a couple aspiring for children with progeny. 3

The adorable Lord, sending forth His flames of grace, bestows wealth. The adorable Lord provides to the great seer a worthy intelligent disciple, and blesses the preceptor with a thousand cows, the spiritual thoughts. Our Lord, the fire divine, spreads the oblations across the entire heaven. (Though formless), His forms are manifested all over (in His divine art). 4

The seers (and persons of great wisdom) have been variously invoking the adorable Lord, the fire divine; men, when hard-pressed in the struggles of life, invoke the same adorable Lord; the birds flying in mid-heaven invoke the same Lord; The adorable Lord circumambulates thousands of cattle (or thousands of the divine verses of the Vedic lore). 5

Men who are born in the mortal human frame praise the adorable Lord. So do the men descended from the noble traditions of venerable fore-fathers. The adorable Lord listens to the voice of an invoker treading on the path of a virtuous life. The path of life prescribed by adorable Lord for us is all along blessed with His loving kindness and affection everywhere in the energized activities (i.e. the energy-rich butter). 6

अमये ब्रह्मं ऋग्वेस्ततस्तुरभिं महामवोचामा सुवृक्तिम् ।  
अमे प्राव जरितारं यविष्ठाभे महि ब्रविणमा यजस्व ॥७॥

agnāye brāhma rībhāvas tatakshur āgām ma-  
hām avocāmā suvṛktīm | āgne prāva jaritāraṃ yaviṣṭhāgne  
māhi drāvinam ā yajasva || 7 || १० ||

( ८१ ) पञ्चासीतितथं सुवृक्तम्

(१-७) ततर्चस्यास्य ततस्तथ मीमनो विश्वकर्मा कृतिः । विश्वकर्मा देवता । (१, ३-७) ऋग्वर्चस्तुतीयाविषयव्याज  
विदुर्, (२) द्वितीयायाश्च विषयव्याज विदुर् अन्वली ।

१११ य इमा विश्वा भुवनानि जुहुरधिहोता न्यसीदत्पिता नः ।  
स आशिषा ब्रविणमिच्छमानः प्रयमुच्छदर्वरो आ विवेश ॥१॥  
किं सिदासीदधिष्ठानमारम्भेण कतमत्स्विच्छयासीत् ।  
यतो मूर्ध्नि जनयन्विश्वकर्मा वि यामोर्णोन्महिता विश्वचक्षाः ॥२॥  
विश्वतश्चक्षुस्त विश्वतोमुखो विश्वतोबाहुस्त विश्वतस्पात् ।  
स बाहुभ्यां घमति सं पतत्रैर्यावाभूर्मी जनयन्देव एकः ॥३॥  
किं स्विह्नं क उ स वृक्ष आसु यतो यावापृथिवी निष्टतुष्टुः ।  
मनीषिणो मनसा पृच्छतेदु तपदुष्यतिष्ठद्वनानि धारयन् ॥४॥

81.

Yā imā vīśva bhūvanāni juhvad rīshir hōtā ny āsīdat  
pitā nah | sā āśishā drāvinam īrbhāmānah prathamachād  
āvarān ā viveṣa || 1 || kīm svid āsīt adbhishṭhūnam ārambha-  
ṇaṃ katamāt svid kathāśīt | yāto bhūmiṃ janāyan viśvā-  
karma vī dyāni aūrṇou mahinā viśvācakashāḥ || 2 || viśvā-  
tacakshur utā viśvātomukho viśvātobāhur utā viśvātaspat |  
sām bahūbhyaṃ dhāmati sām pātatrair dyāvābhāmī janā-  
yan devā ēkaḥ || 3 || kīm svid vānam kā u sā vṛikshā āsa  
yāto dyāvāpṛithivī nishṭatakashūḥ | nānānishīṇo mānasā prī-  
chātēd u tād yād adhyātishṭhād bhūvanāni dhārāyan || 4 ||

The god-fearing poets have composed poems of praise for the adorable Lord; we have also recited verses in praise to the mighty adorable Lord O adorable Lord, in your youngest form as the fire divine, may you protect your worshipper; may you bestow upon him your abundant spiritual wealth. 7

## 81

The Lord, the seer, the sacrificer and the father of the universe sits resolute and detached after completing the creation. On His own, being the artificer of all, He enters the subsequent creation also as He does the earlier ones. 1

What sets the place to stand on, what becomes the material with which to work; and what has been the process by which the universal architect, seeing all, creates the earth and creates the heaven with His might? 2

Having eyes all around, mouths all around, arms all around and feet all around, the Lord alone, while creating this heaven and earth forges them into an order with His winged arms. 3

Which is that forest and which is the tree from which the heaven and the earth were carved out? O thinkers, inquire within your mind, what the pedestal is on which He stands while holding the three worlds. 4



या ते धामानि परमाणि यावमा या मध्यमा विश्वकर्मभुतेमा ।  
 शिक्षा सखिभ्यो हविषि स्वाधवः स्वयं यजस्व तन्वं वृधानः ॥५॥  
 विश्वकर्मन्हुविषा वावृधानः स्वयं यजस्व पृथिवीमुत धाम् ।  
 सुहृन्त्वन्धे अभितो जनांस इहास्माकं मघवा सूरिरस्तु ॥६॥  
 वाचस्पतिं विश्वकर्माणमुतये मनोजुवं वाजे अद्या हुवेम ।  
 स नो विश्वानि हव्नानि जोषद्भिश्चशम्भुर्वसे साधुकर्मा ॥७॥

yā te dhāmāni paramāṇi yavama yā madhyamā viṣvakar-  
 manu utemā | śikṣhā sakhibhyo havishi svadhāvaḥ svayām  
 yajasva tanvaṃ vṛidhānāḥ || 5 || viṣvakarman havishā vāvṛi-  
 dhanāḥ svayām yajasva prithivīm uti dyām | mūhyantv  
 anye abhito jānāsa ihāsmākaṁ maghāvā sūrir astu || 6 ||  
 vācās pātiṁ viṣvakarmāṇam ūtāye manojūvaṁ vāje adyā  
 huvema | sā no viśvāni hāvanāni joṣad viśvāṣambhūr āvase  
 sādihūkarmā || 7 || 16 ||

( ८२ ) इयतीतिमं सूक्तम्

( १-७ ) सार्वस्वाम्य सूक्तस्य मौरयो विश्वकर्मा कविः । विश्वकर्मा देवता । पितुर अन्तः ।

॥ १ ॥ चक्षुषः पिता मनसा हि धीरो घृतमेन अजनुन्नमाने ।  
 प्रदेदन्ता अदहन्त पूर्वं आदिह्यावापृथिवी अग्रथेताम् ॥१॥  
 विश्वकर्मा विमना आदिह्याया धाता विधाता परमोत संदक् ।  
 तेषामिष्टानि समिषा भदन्ति यत्रो सप्तऋषीन्पुन एकमाहुः ॥२॥

82.

Cākshushaḥ pitā mānasā hī dhīro ghrītām one ajanan  
 nānnamāne | yadéd āntā ādadhīhanta pūrva ād īd dyāvā-  
 prithivī aprathetām || 1 || viṣvakarmā vīmanā ād vībhāyā  
 dhātā vidhātā paramōti samdrik | tēshām iṣṭāni sām iṣhā  
 madanti yātrā saptarishīn parā ēkam ābūḥ || 2 ||

O universal architect, O Lord of material prosperity, whichever your these highest, lowest and even the middlemost abodes are, may you grant these to our friends, who offer oblations. May you yourself perform the sacrifice for the growth of the body which we call as yours (i.e. the universe). ८

O universal architect, exalted by offerings, may you yourself perform sacrifice for this earth as well as for heaven; may our enemies all around be stupefied and may the bounteous Lord be our guide here. ६

Today we invoke for protection the resplendent Lord, the lord of speech, the universal architect quick as mind. May He hear our all the calls for protection; He bestows bliss on all and is the best mechanic. १

## 82

Protector of vision, with a resolute mind created these two (heaven and earth), out of the causal plasma. First He fastened their ends firmly, specified their boundaries, and later on heaven and earth were extended. १

The universal architect (the self) is of supra-intellect, all-pervading, the sustainer, the creator, superb, and supreme observer. In him, all the sensual desires are fed with proper nourishment. They call him as one and supreme beyond the seven seers (i.e. five sense organs of sight, hearing, smell, taste and touch, and mind and intellect). १

यो नः पिना जनिता यो विधाता धामानि वेदु भुवनानि विश्वा ।  
 यो देवानां नामधा एकं एव तं संप्रश्नं भुवना यन्त्युन्या ॥३॥  
 त आयजन्त द्रविणं समस्ता ऋषयः पूर्वे जरितारो न भुना ।  
 असूते सूते रजसि निषत्ते ये भूतानि समकृष्वग्निमानि ॥४॥  
 परो दिवा पुर एना पृथिव्या परो देवेभिरसुरैर्यदस्ति ।  
 कं स्विह्रभं प्रथमं दध्र आपो यत्र देवाः समपश्यन्त विश्वे ॥५॥

तमिहभं प्रथमं दध्र आपो यत्र देवाः समगच्छन्त विश्वे ।  
 अजस्य नाभावच्येकमपितं यस्मिन्विश्वानि भुवनानि तस्युः ॥६॥  
 न तं विदाथ य इमा जजानान्ययुष्माकमन्तरं बभूव ।  
 नीहरेण प्रावृता जल्प्या चासुतृपे उक्थशासंभरन्ति ॥७॥

yó naḥ pitá  
 janitá yó vidhātá dhāmāni véda bhúvanāni viśvā | yó devā-  
 nām nāmadhā éka evá tām samprasṇāni bhúvanā yanty  
 anyā || 3 || tā āyajanta dráviṇam sām asmā ṛishayaḥ pūrve  
 jaritāro ná bhiúnā | asūrte sūrte rájasi nishatté yé bhūtāni  
 samákṛiṣvann imāni || 4 || paró divá pará ená pṛithivyā paró  
 devébbhir ásurair yád ásti | kām svid gárbbham prathamāni  
 dadhra ápo yātra devāḥ samápasyanta víśve || 5 ||

tām id  
 gárbbham prathamām dadhra ápo yātra devāḥ samágachanta  
 víśve | ajásya nábhāv ádhy ékam árpitam yásmiṇ víśvāni  
 bhúyanāni tasthuh || 6 || ná tām vidātha yá imā jajānānyád  
 yushmákam ántaram babbhūva | nuharéna právrītā jálpyā cā-  
 sutṛipa ukthasáśaś caranti || 7 || 17 ||

He is our father, our begetter, our creator, and knows all the beings and their abodes. He is the name-giver of Nature's bounties, and yet He, though known by names of various divinities; is one; all other beings approach Him with inquisitiveness. 3

The ancient seers (Nature's forces), as in the previous creation so in the present also, adorn (with beauty and charm) every being in the abstract and concrete (animate and inanimate) world. They are the praisers in the sacrifice of cosmic creation and all the elementary units for the purpose are born of them 4

Beyond the sky, beyond the earth and beyond good and evil, what is that germ which the waters receive in the beginning of every creation wherein the ancient enlightened ones see the universe in the form of an embryo. 5

These are the cosmic waters which receive the first or primeval germ, wherein all the bounties of Nature participate. This one is placed on the navel of that one who is never born and in whom all the beings abide. 6

You do not know Him who creates all these beings; He is different from you and resides in you. Unwrapped in the mist (i.e. ignorance), stammering nonsense, the verbal reciters of the holy texts wander satisfying their earthly desires (without caring to know the Reality). 7

८३ ) मन्वरीतिर्यं सृजन्

(१-३) सप्तम्यस्य सृजन् तापसो मन्वरीतिः । मन्वरेवता । (४) प्रथमर्थो व्रजती,

(२-७) द्वितीयादिपञ्चाश चतुष्, षष्ठ्यी ॥

१०८३ यस्ते मन्वोऽविघ्नस्य सायकं सह ओजः पुष्यति विश्वमानुषक ।  
 साह्याम दासमार्यं त्वया युजा सहस्कृतेन सहसा सहस्वता ॥१॥  
 मन्पुरिन्द्रो मन्पुरेवास देवो मन्पुर्योता वरुणो जातवेदाः ।  
 मन्वु विश ईळते मानुषीर्याः पाहि नो मन्वो तपसा सजोषाः ॥२॥  
 अभीहि मन्वो तवसस्तवीयान्तपसा युजा वि जेहि शत्रून् ।  
 अमित्रहा वृत्रहा दस्युहा च विश्वा वसुन्या भरा त्वं नः ॥३॥  
 त्वं हि मन्वो अभिमृत्योजाः स्वयंभूमौ अभिमातिषाहः ।  
 विश्वचर्षणिः सङ्घुरिः सहावानस्मास्वोजः पृतनासु धेहि ॥४॥  
 अभागः सन्नप परेतो अस्मि तव कत्वा तविषस्य प्रचेतः ।  
 तं त्वा मन्वो अकृतुजिहीष्वाहं स्वा तनुर्बलदेयाय मेहि ॥५॥  
 अयं ते अस्म्युप मेष्टुर्वाक् प्रतीचीनः सङ्घुरे विश्वधायः ।  
 मन्वो वज्रिभिम मामा ववृत्स्व हनाव दस्यूरुत बोध्यापे ॥६॥

83.

Yás te manyó 'vidhad vajra sāyaka sāha ójah pushyati  
 víśvam ānushák | sāhyāma dāsam āryam tvāyā yujā sā-  
 baskritena sāhasā sāhasvatā || 1 || manyúr indro manyúr  
 evāsa devó manyúr hótā varuṇo jātavedāḥ | manyúm víśa-  
 ilate mánushir yāḥ pāhí no mahyo tāpasā sajóshāḥ || 2 ||  
 abhíhi manyo tavásas táviyān tāpasā yujā ví jahi śátrūn |  
 amitrabhā vṛitrahā dasyuhā ca víśvā vásūny ā bharā tvām  
 nah || 3 || tvām hí manyo abhíbhūtyojāḥ svayambhūr bhāmo  
 abhimātishahāḥ | víśvācarshanīḥ sáhurīḥ sáhāvān asmāsv  
 ójah pṛtanāsu dhehi || 4 || abhāgāḥ sánn āpa páreto asmi  
 táva krátvā tavishásya pracetaḥ | tánu tvā manyo akratúr  
 jīhīṣhām svā tanúr baladéyāya méhi || 5 || ayám te asmy  
 ūpa méhy arvān pratīcināḥ sahure víśvadhāyāḥ | mányo  
 vajrion abhí mām ā vavṛitsva hánāva dásyūr utá bodhy  
 āpēḥ || 6 ||

He who pays homage to you, O divine wrath, the thunderbolt, the destroyer of enemies, enjoys all might (the inner force), and strength (the physical force), the two combined. May the infidels and virtuous both be overcome by us with you, WRATH, as our ally, invigorating, strong and vigorous as you are. 1

WRATH, verily, is the personified resplendence; WRATH, verily, has been divine; WRATH, verily, is the personified ministering priest, i.e., the adorable fire divine; he is the personified omniscient lord of venerability; all the rational beings, known as men, sing the praises of the WRATH. O divine WRATH, may you protect us; come to us, well pleased, along with AUSTERITY personified. 2

O divine WRATH, the strongest among all who are strong, please come to us with AUSTERITY as your ally; please crush our enemies. You, verily, are the slayer of enemies, the slayer of our adversaries. Please do come to us to provide us with abundant riches. 3

O divine WRATH, you are possessed of the victory-winning strength; you are self-existent, irate, the crusher of hostile persons; you are the beholder of all — enduring and rigorous (or courageous). Please give us enough strength to succeed in battles of life. 4

O WRATH, the sage, the powerful, I have been avoiding you in my worship, with the result, that I have retreated (allowing a victory to my foes); I have been angry with you, and hence, I have not been worshipping you. Still, O WRATH, you are a part of my body; please come to me to give me strength. 5

I am, verily, yours; come to me; please advance towards me; turn towards me. O WRATH, resister of foes, and sustainer of all. O WRATH, the bearer of thunderbolt, come up to me. I take you as my kinsman. Let both of us together slay the infidels. 6

अमि प्रेहि दक्षिणतो भवा मेऽधा वृधाणि जहानाव मूर्ति ।  
जुहोमि ते घृणं मध्वो अम्यमुषा उपांसु प्रथमा पिबाव ॥७॥

abhi prēhi dakṣhiṇatō bhavā me 'dhā vṛitrāṇi  
jañghanāva bhūri | jubōmi te dharūṇam mādhuvo āgram  
ubhā upānsu prathamā pibāva || 7 || 18 ||

( ८४ ) वातुसीमितं कृतम्

( १-७ ) सप्तर्षेस्वायं कृतस्य तपसो मनुर्कृति । मनुर्वेत्ता । ( १-१ ) प्रथमादिवचस्य विदुः,

( ७-७ ) वातुसीमितस्तुनाज इत्यसौ ॥

१११ त्वया मन्यो सरथमारुजन्तो हर्षमाणासो धृषिता मरुत्वः ।  
निग्मेषव आयुधा संशिशाना अमि प्र यन्तु नरो अमिरूपाः ॥१॥  
अग्निरिव मन्यो त्विषितः सहस्व सेनानीनः सहुरे हुत एधि ।  
इत्याय शत्रुन्वि मजस्व वेद ओजो मिमानो वि मृधो नुदस्व ॥२॥  
सहस्व मन्यो अभिमातिमुस्मे रुजन्मृणन्प्रमृणन्प्रेहि शत्रून् ।  
उग्रं ते पाजो नृन्वा रुध्रे वशी वशी नयस एकज त्वम् ॥३॥  
एको बहुनामसि मन्यवीळितो विश्विदिशं युधये सं शिशायि ।  
अरुतुरुक्ता युजा वयं शुमन्तो घोषं विजयार्य कृष्महे ॥४॥  
विजेषुकदिन्द्र इवानवब्रवोऽसाकं मन्यो अधिषा भवेह ।  
प्रियं ते नाम सहुरे गृणीमसि विद्या तद्युत्सं यत आब्रमूष ॥५॥

84.

'Tvāya manyo sarātham ārujānto hārshamanāso dhṛi-  
shītā marutvaḥ | tigmeśhava āyudhā saṁśiṣānā abhi prā-  
yanta nāro agnirūpāḥ || 1 || agnir iva manyo tvishitāḥ sa-  
hasva senānīn saḥsure hūtā edhi | hatvāya śātrūn vi-  
bhajasva véda ójo mīmāno ví mṛidho nudasva || 2 || sāhasva  
manyō abhimātim asme rujān mṛiṇān pramṛiṇān prēhi śāt-  
ruṇ | ugrāṇi te pājo nānv ā rurdhṛe vaśi vaśaṇi nayasa  
ekaja tvām || 3 || éko bahūnāsi asi manyav ilitō viśam-viśam  
yudhiye sām śiśādhi | ākṛittaruk tvāyā yujā vayām dyu-  
māntam ghōshaṇi vijayāya kṛiṇmahe || 4 || vijeshakṛid indra  
ivānavabravo 'emākam manyo adhipā bhavchā ' priyām te  
nāma saḥsure gṛiṇimasi vidmā tāṁ utsam yāta ābahhūtha.  
|| 5 ||

(O WRATH), please come to me, and be on my right side. Both of us combined shall slay the host of foes. I am offering to you the best homage of mine, the best elixir, the sustainer. Come to me, and both of us shall drink and enjoy (this exhilarating elixir) in privacy. 7

## 84

May the leader of battle, wearing the form of fire, ascending the same chariot with you, O WRATH, who are accompanied by soldiers, proceed to battle-field, advancing, exulting, indignant, armed with sharp arrows, and whetting their weapons. 1

O WRATH, blazing like fire, please over-throw our enemies, and come to help us as our general, enduring and courageous, when invoked by us in battle. Having crushed our enemies, please distribute their treasures amongst us. Please grant us strength to enable us to scatter our foes. 2

O WRATH, overthrow our assailant; advance against our adversaries; wound them; kill them and kill to the last one who is there to resist your attack, fierce and mighty? You can alone subdue them, without taking help from a companion. Inflicting a defeat on them, you bring them to complete subjugation. 3

O WRATH, you have a reputation of conquering a host of rivals single-handed. Please infuse in us also the enthusiasm of fighting against all men. As long as you, of unshorn radiance, are with us as an ally, we shall raise our loud shout for victory with all confidence. 4

O WRATH, in securing victory, you are like a mighty resplendent king, irreproachable. Please be our protector on this occasion. O enduring one, we are chanting to you this acceptable praise. We know this to be the source whence you have become (so potent). 5



आभूत्या सहजा वज्र सायक सहो विभर्ष्यभिभूत उत्तरम् ।  
 कत्वा नो मन्यो सह मेयेधि महाधनस्य पुच्छत संसृजि ॥६॥  
 संसृष्टं धनमुमयं समाकृतमस्मभ्य दत्ता वरुणश्च मनु्युः ।  
 भियं दधाना इदयेषु शत्रवः पराजितासो अप नि लयन्ताम् ॥७॥

ābhūtyā sahajā vajra śāyaka sāho bibharshy abhibhūta  
 ūttaram | krātvā no manyo saha medy edhi mahādhanasya  
 purnhūta saṁsṛjī || 6 || saṁsṛiṣṭam dhānam ubhāyaṁ saṁ-  
 ākṛitam asmaubhyam dattam vāruṇaś ca manyūḥ | bhīyaṁ  
 dādhanā hṛdayeṣu śātravaḥ parajitāso āpa nī layantām  
 || 7 || 19 ||

[ अथ समनोऽनुवाकः । ]

( ८५ ) पञ्चासीतितमं सूक्तम्

(१-४७) सप्तमवारितद्वयस्यास्य सूक्तस्य सावित्री सूर्या कपिच । (१-५) प्रथमादिपञ्चार्धां सोमः  
 (६-११) षष्ठमथेवास्मभ्यं सूर्याविदाः, (१७) सप्तमया देवाः, (१८) अष्टमयाः सोमार्कौ, (१९)  
 एकोनविंशत्यध्वर्या, (२०-२८) विंशतिवारणां नृचामासीत्याया विवादमन्त्रः, (२९-३०)  
 अर्धोत्तमविंशत्येवमेव नृचामासीत्याया विवादमन्त्रः, (३१) एकविंशत्या इत्येतोर्विंशत्यासनम्,  
 (३२-४७) द्वाविंशत्याविंशत्यानाञ्च सावित्री सूर्या देवताः । (१-११, १५-१७, २२,  
 २५, २८-३३, ३५, ३८-४२, ४५-४७) प्रथमादिपञ्चोद्वारणां पञ्चदश्यादितुल्यस्य  
 द्वाविंशत्यध्वर्याविंशत्यादितुल्यस्य पञ्चविंशत्या अष्टाविंशत्यादिवारणां  
 पञ्चमवारितद्वयस्य चामनुष्टुप्, (१४, १५-३१, ३३-३४, ३६, ३९-  
 ४७, ४७) आर्षस्या एकोनविंशत्यादितुल्यस्य नवोत्तमविंशत्यादितुल्यस्यः ऋचि-  
 त्वाः ऋचिगीतस्यविंशत्याध्वर्याविंशत्याञ्च त्रिष्टुप्, (१८, २७, ४३)  
 अष्टमवारितद्वयविंशत्याविंशत्याञ्च ऋचिगीत, (२४) ऋचिस्वाध  
 उपोपृष्टती इत्यादि ४

१९०१

सत्येनोत्तमिता भूमिः सूर्येणोत्तमिता योः ।  
 ऋतेनावित्यास्तिसृन्ति विवि सोमो अधि भ्रितः ॥१॥  
 सोमेनावित्या बलितः सोमेन पृथिवी मही ।  
 अथो नक्षत्राणामेषामुपस्ये सोम आर्हितः ॥२॥

85.

Satyénóttabhītā bhūmīḥ sūryenóttabhītā dyauḥ | ṛitēna-  
 dityās tishṭhanti divī sómo ādhi bṛitāḥ || 1 || sómenādityā  
 bālīmah sómena prithivī mahī | ātho nákshatraṇām eśhām  
 upasṁthe sóma āhitāḥ || 2 ||

You are a destructive thunderbolt, the subduer of enemies, twin-born with victory, and you possess a remarkable strength. O WRATH, be favourable to us in struggles. During the dread of a battle, you are the only help which can assuredly be invoked. 6

May the venerable Lord and his WRATH award as wealth of both kinds (material and spiritual), undivided, and exclusively our own. May, with your help, our enemies, who bear hatred and dread in their hearts, be overcome, and utterly annihilated. 7

## 85

Earth is upheld by truth; heaven is upheld by the sun; the solar regions are supported by eternal laws; the elixir of divine love is supreme in heaven. 1

By the elixir of divine love, the solar regions are strong; by the divine elixir, the earth is great; the divine elixir is stationed in the midst of all the constellations. 2

सोमं मन्यते पपिवान्यत्सपिपन्त्योर्षधिम् ।  
 सोमं ये ब्रह्माणो विदुर्न तस्याश्नाति कश्चन ॥३॥  
 आच्छद्विधानैर्गुपितो बर्हतेः सोम रक्षितः ।  
 ग्रावणामिच्छन्वन्तिष्ठसि न ते अश्नाति पार्थिवः ॥४॥  
 यत्त्वा देव प्रपिबन्ति तत् आ प्यायसे पुनः ।  
 वायुः सोमस्य रक्षिता समानां मास आकृतिः ॥५॥

१२९

रेभ्यासीदनुदेयी नाराशंसी न्योचनी ।  
 सूर्याया भद्रमिद्वारो गार्थयेति परिच्युतम् ॥६॥  
 विन्निरा उपबर्हिणं चक्षुरा अम्यञ्जनम् ।  
 योर्ममिः कोश आसीद्यदयोत्सूर्या पतिम् ॥७॥  
 स्तोमा आसन्प्रतिधयः कुरीरं छन्द ओपशः ।  
 सूर्याया अभिना वराभिरासीत्पुरोगवः ॥८॥  
 सोमो वधूयुरभवदुभिनस्तामुभा वरा ।  
 सूर्या यत्पत्ये शंसन्ती मनसा सविताददात् ॥९॥

sómam manyate papivān yāt san-  
 pinshānty ōshadhim | sómam yān brahmaṇo vidūr nā tā-  
 syaśnāti kāś enā ॥ 3 ॥ achādvidhānair gupitō barchataih  
 soma rakshitāh | grāvaṇam te chṛiṇvān tishṭhasi nā te śnāti  
 pāṛthivah ॥ 4 ॥ yāt tvā deva prapibanti tāta ā pyayase pā-  
 nah | vāyūh sōmayā rakshitā sāmānam māsa ākrītiḥ  
 ॥ 5 ॥ 20 ॥

raṭbhy asīd anadēyī nārāṣaṁsī nyōcanī | sūryāya bhadr-  
 am id vāso gāthrayaiti pārishkrītam ॥ 6 ॥ cēttir a opabār-  
 haṇam cākshur ā abhyāñjanam | dyaur bhūmih kōśa asit  
 yāt āyāt sūryā pātim ॥ 7 ॥ stōmā asan pratidhāyah kurīram  
 chānda opashah | sūryāya asvīna varāgnīr asīt purogavah  
 ॥ 8 ॥ sōmo vadhūyūr abhavad asvīnāstām ubhā varā | sūr-  
 yām yāt pātye śaṁsantīm mānasa savitādadāt ॥ 9 ॥

He, who had drunk, thinks that the herb, which common men, crush and grind, is the divine elixir; but which the sages know to be really the elixir, no one tastes that. 3

O divine elixir, you are concealed by means of coverings, and protected by the vast cosmic tunes known as *Barhat Samans*. You abide listening to the sounds of cosmic vibrations; no terrestrial being can taste you. 4

When, O divine, they drink you, then you swell and thrive again; the cosmic wind is the guardian of this divine elixir; month is the one who shapes the years (*Soma*— the drink and moon both; *moon* and *month* are the allied terms) 5

Sacred Rk verses (*Raibhi*) become her (i.e. of the bride *Surya*, the daughter of the Sun) companion; and the praising verses (*Nurasamsi*) become her ornaments, when the dawn's lovely dress is adored by sacred divine love (*Gatha*). 6

When Sun's daughter, the bride, goes to her husband, her loving mind becomes the pillow (of her couch), the eye becomes the collyrium; and heaven and earth become her chest of treasure. 7

Hymns (the *Stomas*) are the cross-bars (of the car); the *kurira* metre is the thong of the whip; the twin divines are groomsmen of the bride and fire divine becomes leader of the procession. 8

The young bachelor (*Soma*) desires to have a bride; the twin divines become the two groomsmen. The divine impeller (the *Savitir*, the Sun) gives away the bride, quite ripe in age, to the husband (*Scma*), with matured intelligence. 9

मनो अस्या अने आसीदधोरासीदुत च्छदिः ।

शुक्रावनद्वाहावाग्नां यदयात्सूर्या गृहम् ॥१०॥

॥१॥

ऋक्सामाभ्यामभिहितौ गावौ ते सामनावितः ।

श्रोत्रं ते चक्रे आस्तां दिवि पन्थाश्चराचरः ॥११॥

शुचीं ते चक्रे यास्या व्यानो अक्ष आहतः ।

अनो मनस्सयं सूर्यारोहत्प्रयती पतिम् ॥१२॥

सूर्यायां वहतुः प्रागात्सविता यमवाधजत ।

अघासु हन्यन्ते गावोऽर्जुन्योः पर्युक्षते ॥१३॥

यदक्षिणा पृच्छमानाययानं विचक्रेण वहतुं सूर्यायाः ।

विश्वे देवा अनु तद्धामजानन्पुत्रः पितराववृणीत वृषा ॥१४॥

यदयात् शुभस्पती वरेयं सूर्यासुप

केकं चक्रे वामासीत्क देप्रायं नस्यधुः ॥१५॥

māno

asyā āna asid dyaūr asid utā chadīḥ | śukrāv anasvāhav  
astam yād āyāt sūryā gṛhām || 10 || 1 ||

ṛiksāmābhyām abhīhitau gāvau te sāmānāv itaḥ | śrō-  
tram te cakre āstām divi pānthas caracarāḥ || 11 || śuci te  
cakre yatya vyāno āksha āhataḥ | āno manasmayam surya-  
rohat prayati patim || 12 || suryāyā vahatūḥ prāgat savitā  
yām avāśrijat | aghāsn hanyante gāvo 'rjunyoh pāry uhyate  
|| 13 || yād aśvinā prichāmanāv āyātam tricakreṇa vahatām  
sūryāyāḥ | viśve devā ānu tād vām ajanan putrāḥ pitārāv  
avṛiṇita pūshā || 14 || yād āyātam śubhas pati vareyām sūr-  
yām ūpa | kvaśkaṇ cakrām vām āsit kvā deshtrāya tastha-  
thuḥ || 15 || 2 ||

The bride goes to her husband's home, her mind is her chariot, and heaven is her covering; the two shining (orbs) (i.e. the sun and moon) are the oxen that draw it. <sup>10</sup>

These two oxen yoked by the *Rk* and the *Saman* verses march with one pace; the two chariot wheels are your oars; the path of ease and comfort is in the heaven. <sup>11</sup>

As she goes to her Lord, the pair of *Suci* (the pure) becomes the swift-moving wheels. The wind is the fastened axle there; the bride mounts the chariot of the Mind. <sup>12</sup>

The bridal procession of the Sun's daughter, which the divine mother creator despatches, moves along, the oxen of the chariot are whipped along in the MAGHA constellations; she is taken to her husband's house in the ARJUNI (*Phalgunā*) constellations. <sup>13</sup>

When, O twin divines, you come in your three-wheeled car, soliciting the marriage of the bride, then all Nature's forces give their assent, and Pusan, the nourisher, your son, chooses you as his parents. <sup>14</sup>

When, O lords of water, you come to the father (the impeller, the giver-away) to get the bride, (tell us) where is the one wheel of your car, where do you stand to make the gift? <sup>15</sup>

१२१४ हे ते चक्रे सूर्ये ब्रह्माणं क्रतुषा विदुः ।  
 अर्धैर्कं चक्रं यदुहा तदज्ञानय इद्विदुः ॥१६॥  
 सूर्यायै देवेभ्यो मित्राय वरुणाय च ।  
 ये भूतस्य प्रचेतस इदं तेभ्योऽकरं नमः ॥१७॥  
 पूर्वापरं चरता मापयेतो शिशु कीलन्तो परि पातो अथुरम् ।  
 विश्वान्यन्यो भुवनाभिचष्ट क्रतूँरन्यो विदधन्नायते पुनः ॥१८॥  
 नवौनवो भवति जायमानोऽह्ना केतुरुपसमित्यमम् ।  
 भागं देवेभ्यो वि दधात्यायन् चन्द्रमास्तिरत दीर्घमायुः ॥१९॥  
 मुक्तिशुकं शल्मलि विश्वरूपं हिरण्यवर्णं सुवृत्तं सुचक्रम् ।  
 आ रोह सूर्ये अमृतस्य लोकं स्थोन पत्ये वहतु कृणुष्व ॥२०॥

१२१५ उदीर्ष्वानः पतिवन्ती ह्येदुषा विश्वावसुं नमसा गीर्षीरिष्टि ।  
 अम्यामिच्छ पितृपदं व्यक्ता स ते भागो जनुषा तस्य विन्दि ॥२१॥

dyo te cakre surye brahmaṇa rituthā viduḥ | āthaikam  
 cakranī yād gūha tād adbhataya id viduḥ || 16 || suryāyai  
 devēbhyo mitrāya varuṇaya ca | yē bhūtāsya prācetasa idam  
 tēbhyo 'karaṇa nāmaḥ || 17 || pūrvaparām carato māyāyai-  
 taṁ śāśī kṛiṣṭantaṁ-pāri yato adbharam | viśvany anyo bhū-  
 vanābhicakṣita ritūir anyo vidādhaḥ jayate pūmaḥ || 18 || nāvo  
 -navo bhavati jāyamaṇo 'maṁ ketūr uśāsām ety āgram |  
 bhagāni devēbhyo vi dadhaty ayām prā candramās tirate  
 dirghām āyuh || 19 || sukīṁśakām śalmalīm viśvārūpaṁ hī-  
 ranṇyavarṇaṁ suvṛtaṁ sucakram | ā roha sūrye amṛtasya  
 lokāni syonām pātye vahaṭum kṛiṇuṣva || 20 || ३॥

ūd irshvātaḥ pātivati hy eśhā viśvāvasuṁ nāmasā gīr-  
 ṣhīr ile ' anyām iccha pītrishādām vyaktām sā te bhāgō ja-  
 nūśhā tāsya viddhi || 21 ||

O bride, the learned persons in their season know your two chariot wheels (the sun and moon); the other third wheel (the year) which is concealed, is known to those wise only who are aware of the highest truth. 16

I offer this adoration to the bride, to the divine powers, to the sun and the water, (and to all those) who are kind and considerate towards created worlds. 17

These two (the sun and moon), youthful and sportive, move in unison in close succession, and approach the place of cosmic sacrifice, one of them looks over all existing worlds, the other regulates the seasons and is born again and again. 18

He, born afresh, is new every day; as the manifester of days, he goes before the dawns; he distributes their portion to the divines as he goes; the moon prolongs the length of our existence. 19

O bride (sun's daughter), ascend the chariot, made of good *kimsuka* wood and of *salmali*. It is multiform, decorated with gold, well-covered, well-wheeled. May your world of married life have the happiness of the immortals. Make for your Lord a happy bridal journey. 20

Rise up from hence, for this damsel has a husband; I worship the rival lover with reverence and with hymns. May he seek for himself another maiden still dwelling in her father's house and decorated with ornaments; be sure, that is your portion. Accept it, since it has been assigned to you by birth. 21



उदीर्ष्वानो विश्वावसो नमसेदामहे त्वा ।

अन्यामिच्छ प्रफुर्यं सं जायां पत्यां सृज ॥२२॥

अनृशरा ऋजवः भन्तु पन्था येभिः सखायो यन्ति नो वरेयम् ।

समयुमा मे भगो नो निनीयात्सं जास्पत्यं सुयममस्तु देवाः ॥२३॥

प्र त्वां मुञ्चामि वरुणस्य पाशायेन त्वावभात्सविता सुशेवः ।

ऋतस्य योनौ सुकृतस्य लोकेऽरिष्टां त्वा सह पत्यां दधामि ॥२४॥

प्रेतो मुञ्चामि नामृतः सुवृद्धाममृतस्करम् ।

यथेयमिन्द्र मीढः सुपुत्रा सुभगासन्ति ॥२५॥

११० पुषा त्वेतो नयतु हस्तगृष्ठाश्विनो त्वा प्र वहतां रथेन ।

गृहान्मिच्छ गृहपत्नी यथासौ वशिनी त्वं विदधुमा वंदासि ॥२६॥

इह प्रियं प्रजया ते समृध्यतामस्मिन्गृहे गार्हपत्याय जाग्रहि ।

एना पत्यां तन्वं सं सृजस्वाधा जिष्वां विदधुमा वंदायः ॥२७॥

ūd īrshvāto viśvāvāso nāmaselā-  
mahe tvā | anyāna icha prapharvyām sām jāyām pātyā  
sṛija || 22 || anṛiksharā rījāvah santu pānthā yēbhiḥ sākḥāyo  
yānti no vareyām | sām aryamā sām bhāgo no ninīyāt sām  
jaspatyāna syānam astu devāḥ || 23 || prā tvā muñcāmi vā-  
ruṇasya pāśad yēna tvābaddhnāt savitā suśēvaḥ | rītāsya  
yōnau sukṛitāsya lokē 'risitām tvā saha pātyā dadhāmi  
|| 24 || prēto muñcāmi nāmūtaḥ subuddhām amṛataḥ karam |  
yātheyām indra mīdhvaḥ suputrā subhāgāsati || 25 || ॥

pūshā tvetō nayatu hastagrīhyāśvinā tvā prā vahatāṇ-  
rābhena | grīhān gacha grīhāpatnī yāthāso vaśini tvām vi-  
dātham ā vadāsi || 26 || ihā priyām prajāyā te sām vidhya-  
tām āsmīn grīhē gārhapatyāya jāgrihi | enā pātyā tanvān  
sām srijasvādā jīvrī vidātham ā vadāthah || 27 ||

Rise up from hence, O rival lover; we worship you with reverence; seek another maiden, one with large hips. Leave this bride with her husband. 22

O divines, may the paths whereon our fellows go to the bride's father, be smooth and straight. May the Lord of cosmic order and gracious Lord conduct us, and may the union of wife and husband be easily accomplished. 23

I set you free from the noose of divine law wherewith our most blessed Impeller Lord has been binding you; I unite you, unharmed, with your husband at this place of sacrifice in the world of virtuous actions. 24

I set you free from thence, not from hence, I place you here firmly bound; O bounteous resplendent Lord, may she live with excellent children, and be very fortunate. 25

May the nourisher lord lead you hence, taking you by your hand; may the twin divines lead you lovingly in their chariot. Go to the house of (your husband); verily, you are the mistress of that house; and may you be able to command respect with your household fellows. 26

In this your husband's family, may you be happy and prosperous along with your offspring. Be watchful over your domestic duties in this house. May you unite your person with your lord the husband; thus may you both, growing in age together, manage your household affairs. 27

नीललोहि॒नं भव॑ति कृ॒त्यास॒क्तिर्व्य॑प्यते ।  
 ए॒ध॒न्ते अ॒म्या ज्ञा॒तयः॑ प॒तिर्व॑न्धे॒षु ब॑ध्यते ॥२८॥  
 परा॑ दे॒हि शा॒मुल्यं ब्र॑ह्म॒भ्यो वि भ॑जा वसु॑ ।  
 कृ॒त्यैषा प॒द्वती॑ भू॒त्व्या जा॒या वि॑शते॒ पति॑म् ॥२९॥  
 अ॒श्र॒रा त॒नुर्भ॑वति रु॒द्रा॒नी पा॒पया॑मुया ।  
 प॒तिर्य॑द्व॒ध्वो॒३ वा॑स॒सा स्व॑मङ्ग॒मभि॑धत्सति ॥३०॥

० ११

ये वृ॒ध्वश्च॑न्द्रं व॒ह॒तु यक्ष्मा॑ यन्ति ज॒ना॒दनु॑ ।  
 पु॒नस्ता॒न्य॒हिया॑ दे॒वा न॑यन्तु॒ यत॑ आ॒गताः॑ ॥३१॥  
 मा वि॒दन्प॒ग्नि॒प॒न्थिनो॑ य आ॒सीद॑न्ति द॒म्पती॑ ।  
 सु॒गेभि॑र्दु॒र्गम॑ती॒ताम॑पं द्रान्त्व॒रा॒तयः॑ ॥३२॥  
 सु॒मङ्ग॑लीरि॒यं व॒धूरि॑मां स॒मेत॑ पश्य॑त ।  
 सौ॒भाग्य॑मस्यै द॒त्वाया॑धास्तं वि प॒रेत॑न ॥३३॥

nilalohi-

tām bhavati kṛtyāsaktir vy ājyate | ēdhañte asya jñātāyaḥ  
 pātir bandhēṣu hadhyate || 28 || parā dehi śāmulyam brah-  
 mabhyo vi bhaja vāsu | kṛtyaiṣhā padvātī bhūtvā ā jāyā  
 viṣate pātim | 29 || aśrīrā tanūr bhavati rūḍrānī pāpāya-  
 muyā | pātir yād vadhvō vāsasā svām āṅgam abhidhītsate  
 || 30 || 25 ||

yé vadhvas candrām vahatūṃ yakshmā yānti jānad-  
 ānu | pūnas tām yajñīya deva nayantu yāta āgatāḥ || 31 ||  
 mā vidan paripanthīno yā āśīdanti dāmpatī | sugēbhīr dur-  
 gām ātītām āpa drāntv āratayaḥ || 32 || sumāṅgalīr iyām  
 vadhūr imām samēta pāsyata | saubhāgyam asyai dattvāyā-  
 thāstaṃ vī pāretana || 33 ||

Blue and red becomes her form (married wife). The *Kṛtya* (the uncertainty factor) clinging to her is left behind. May her kinsmen in husband's family prosper. The husband is bound fast in bonds of love. 28

(O wife), put away the garment soiled by the body, give wealth to the learned priests. The *Kṛtika*, the feeling of uncertainty has become active; it has gone to the husband's heart as his wife. 29

If the husband wishes to cover his own body with his wife's garments, his body looks very ugly under the wicked charm (of the uncertainty factor). 30

May the honoured experts in public hygiene drive away the infectious malignant diseases, which are likely to come along with the people, who join the wife's golden bridal procession. 31

Let not the robbers, who lie in ambush and approach the husband and wife, reach them; may they (the couple) by easy roads escape from all expected dangers. May all adversities keep aloof. 32

Blessed is this bride; come all of you; meet and behold her. Convey to her your felicitations, and then return to your homes. 33

नृष्टमेतत्कदुकमेतदृणप्रवद्विषवन्नेनदत्तये ।  
 सूर्या यो ब्रह्मा विद्यात्स इहाधूयमर्हति ॥३४॥  
 आशसनं विशसनमथो अधिविकर्तनम् ।  
 सूर्यायाः पश्य रूपाणि तानि ब्रह्मा तु शुन्धति ॥३५॥

गृभ्णामि ते सौभगत्वाय हस्तं मया पत्या जरदप्रियथासः ।  
 भगो अर्यमा संविता पुरंधिर्मह्यं त्वादुर्गाहपत्याय देवाः ॥३६॥  
 तां पूषञ्जिघत्तमामेरेयस्व यस्यां बीजं मनुष्याश्च वपन्ति ।  
 या न ऊरु उंशती विश्रयति यस्यामुशन्तः प्रहराम् शेपम् ॥३७॥  
 तुभ्यमग्ने पर्यवहन्त्सूर्यां बहनुना सह ।  
 पुनः पतिभ्यो जायां दा अग्ने प्रजया सह ॥३८॥  
 पुनः पर्मीममिरदापुंषा सह वर्षसा ।  
 दीर्घायुरस्या यः पतिर्जीवति जरदः शतम् ॥३९॥  
 सोमः प्रथमो विविदे गन्धर्वो विविदु उत्तरः ।  
 तृतीयो अमिष्टे पतिस्तुरीयस्ते मनुष्यजाः ॥४०॥

trishṭāni etāt kātukam etād apā-  
 shṭhāvad vishāvan naitād āttave | sūryām yó brahmā vidyāt  
 sā id vādhuayam arhati || 34 || āśasanam viśasanam ātho  
 adhivikārtanam | sūryāyah pasya rūpāṇi tāni brahmā tū  
 śundhati || 35 || ३५ ||

gṛbhṇāmi te saubhagatvāya hāstam mayā pātyā jarād-  
 ashtir yāthāsah | bhāgo ariyamā savitā pūramdhir māhyaṇi  
 tvādur gārhapatyāya devāḥ || 36 || tām pūshaṇ chivātamāni  
 érayasva yāsyām bījam manusyaśch vāpanti | yā na ūrī uṣatī  
 viśráyāte yāsyām uṣāntaḥ prahārāma śépaṃ || 37 || túbhyam  
 āgre páry avahan sūryām vahatúnā sahā | pūnaḥ pátibhya  
 jāyām dá agne prajāyā sahā || 38 || pūnaḥ pátinim agnir  
 adād āyushā sahā várcasā | dīrghāyur asyā yāḥ pátir jīvātī  
 śarādaḥ śatām || 39 || sōmaḥ prathamó vivide gandharvó  
 vivida ūttaraḥ | tṛtīyo agnīśa te pátis tūriyas te manu-  
 shyajāḥ || 40 || २७ ||

This garment (of the bride) is inflaming, it is pungent, it is like stale juice; it appears to have been poisoned; it is not fit for use, the (learned priest), who knows the bride, Sun's daughter, verily deserves the bridal garment. 34

Behold the forms of the bride, the fringes, the hard-cloth and the divided skirt. Behold the hues which the bride wears. May the priest relieve her from these clothes. 35

I accept your hand for good fortune, that you attain old age with me as your husband. Our Lord of grace, cosmic orders, creation and wisdom, has given you to me that I may be the master of a household. 36

O Lord of nourishment, inspire her who is most auspicious, in whom men may sow seed, who shall twine her loving arms about me, and enter into consummation. 37

They (the parents) first escorted the bride to you, O fire divine, with her bridal ornaments; may you, O fire divine, give to us, the husbands, our wife back again with children 38

The fire divine infuses marital desire in the bride, and furnishes splendour; may he who is her husband, enjoy life, living for a hundred years. 39

At first the youthful love (*Soma*) blesses the bride; and then instinct of attachment (*Gandharva*) blesses her, the heart of passion (*Agni*) becomes her third husband; and lastly, the fourth husband is born of man. 40

सामो तदग्न्यर्वाचं गन्धर्वो दददुमये ।  
 रुयि च पुत्रोभ्यादादुर्मिर्मह्यमयो इमाय ॥४१॥  
 इहेव स्त मा वि योष्टं विश्वमायुष्यंश्रुतम् ।  
 कीळन्तो पुर्वेनप्तुमिर्मोदमानो स्वे गृहे ॥४२॥  
 आ नः प्रजां जनयतु प्रजापतिराजरसाय समनक्त्यमा ।  
 अदुर्मङ्गलीः पतिलोकमा विश्वा इं नो भव द्विपदे इं चतुष्पदे ॥४३॥  
 अघोरचक्षुरपतिष्पेधि शिवा पशुभ्यः सुमनाः सुवर्चाः ।  
 वीरमूर्देवकामा स्योना इं नो भव द्विपदे इं चतुष्पदे ॥४४॥  
 इमां त्वमिन्द्र मीढः सुपुत्रां सुभगां कृणु ।  
 दशोत्पां पुत्राना धेहि पतिमेकानुशं कृधि ॥४५॥  
 सम्राज्ञीं श्वशुरे भव सम्राज्ञीं श्वश्र्वां भव ।  
 ननान्दरि सम्राज्ञीं भव सम्राज्ञीं अधि देवुषु ॥४६॥  
 समञ्जन्तु विश्वे देवाः समापो हृदयानि नो ।  
 सं मातरिश्वा सं धाता समु देष्ट्रीं दधातु नो ॥४७॥

॥ इमाश्चाष्टके तृतीयोऽध्यायः ॥

[ दशोत्पायाः सर्गाः १८, सुभगा १९, माता १९८ ]

sômo dadad gandharvaya gandharvô dadad agnaye |  
 rayim ca putranâs cātād agnîr nuchyam ātho imām | 41 |  
 ihaivā stam mā vī yausbhām viśvam āyur vy āsnutam |  
 kṛiṇantau putrair nāptribhir mōdamanau svē grīhē || 42 || a  
 nah prajāṁ janayatu prajāpatiṛ ājarasāya sām anaktv ar-  
 yamā | ādurmaṅgaliḥ patilokāni ā visa sām no bhava dvi-  
 pāde sām cātushpade || 43 || āghoracakshur āpatighny edhi  
 sīvā paśūbhyāḥ sumānāḥ suvārecaḥ | vīrasūr devākāmā syonā  
 sām no bhava dvipāde sām cātushpade || 44 || imām tvām  
 indra mīdhvāḥ suputrām subhāgām kṛiṇu | dāsāsyām pu-  
 trān ā dhēhi pātim ekādaśāṁ kṛidhi | 45 || samrājñī śvā-  
 sūre bhava samrājñī svasrīvām bhava | nānāndari samrājñī  
 bhava samrājñī ādhi devyṛṣhu || 46 || sām āñjantu viśve de-  
 vāḥ sām āpo hrīdayāni nau | sām mātariṣvā sām dhātā  
 sām u dēshtṛī dadbhātu nau || 47 || २० ||

*Soma* (the youthful love) gives her to the *Gandharva* (attachment personified), the *Gandharva* gives her to *Agni* (heat of passion), and finally *Agni* has given her to me for the sake of children and wealth. 41

May you both abide here together; may you never be separated; may you live together all your lives sporting with sons and grandsons; and thus rejoice in your own home. 42

So may the supreme protector grant us progeny, may the ordainer unite us together until an old age; free from all evils, may you, O bride, enter your husband's home and be the bringer of prosperity to our bipeds and quadrupeds. 43

(O bride), may you never look upon your husband with an evil eye; never be hostile to him; be tender to animals; may you ever be amiable and cheerful; be the mother of brave children, loving to the divine powers, be the bestower of happiness, and bring prosperity to our bipeds and quadrupeds. 44

O bounteous Lord, make her blessed with sons and fortune; give her ten sons; and then her husband becomes the eleventh one. 45

Be a queen to your father-in-law, be a queen to your mother-in-law, be a queen to your husband's sister, be a queen to your husband's brothers. 46

May the entire assembly of the invited guests unite hearts of both of us; may we be calm and united, like the mixed waters; may we be united like the vital breaths; may both of us be in unison like the creator and His creation; may we be one like the preceptor and his disciple. May we both be loving to each other. 47



## अथ चतुर्थोऽध्यायः ॥

( ८६ ) पदमीतिरमं मृकम्

( १-२३ ) ययोविश्वानृषाम्नास्य मृकम् ( १, ८, ११-१३, १४ १०-३० ) प्रथमाष्टम्येकादशी

दास्यतीषतुरेतानां च्यामेकोनविंशतिवृषाभेन्दुः कृषिः ( २-६ १०-१०, ११-१८ )

द्वितीयाष्टिषाणां नवमीवृषाभ्यो पञ्चदशविंशतवृषाभेन्दुः कृषिः ।

( ३, ११, २३ ) सप्तमीषयोऽतीषयोविंशतीनाभेन्दो वृषाकापिकृषिः ।

इन्द्रो देवता । पङ्क्तिरन्ध्रः ॥

- ॥१॥ वि हि सोतोरक्षत नेन्द्रं देवममंसत ।  
 यत्रामददृषाकपिर्यः पुष्टेषु मत्सखा विश्वस्मादिन्द्र उत्तरः ॥१॥  
 परा हीन्द्र धावसि वृषाकपेरति व्यथिः ।  
 नो अह प्र विन्दस्वन्यत्र सोमपीतये विश्वस्मादिन्द्र उत्तरः ॥२॥  
 किमुय त्वां वृषाकपिभ्रकार हरितो मृगः ।  
 यस्मा इरस्यसीदु न्वार्यो वा पुष्टिमदसु विश्वस्मादिन्द्र उत्तरः ॥३॥  
 यन्मिमं त्वं वृषाकपि प्रियमिन्द्रानिरक्षसि ।  
 श्वा न्वस्य जग्मिषदपि कर्णे वराहयुर्विश्वस्मादिन्द्र उत्तरः ॥४॥  
 प्रिया तृष्टानि मे कृपिर्व्यक्ता व्यदूदुषत ।  
 शिरो न्वस्य राविषं न सुगं दुष्कृते भुवं विश्वस्मादिन्द्र उत्तरः ॥५॥

86.

Ví hi sótor ásríkshata néndram devám amānsata | yá-  
 trāmadaḍ vṛishákapiṛ aryáh pushtéshu nátsakhā víśvasmād  
 indra úttarah || 1 || párá hindra dhāvasi vṛishákaper áti vyá-  
 thih | nó áha prá vindasy anyátra sómapitaye víśvasmād  
 indra úttarah || 2 || kím ayám tvám vṛishákapiṣ cakára há-  
 rito mṛigáh | yásmā irasyásíd u nv áryó vā pushtimád vásu  
 víśvasmād indra úttarah || 3 || yám imám tvám vṛishákapim  
 priyám indrabhírākshasi | sya nv ásyā jambhishad āpi kārṇe  
 varahayúr víśvasmad indra úttarah || 4 || priyá tashṭāni me  
 kapíṛ vyaktā vy ádudushat | sūto nv ásyā rāviṣham ná su-  
 gām dushkríte bhuvam víśvasmad indra úttarah || 5 || 1 ||



(The Self speaks:) They have neglected the devotional expression; they have not praised me, the divine soul, at the sacred place of worship, at which the liberal mind becoming my friend rejoices. The Self is supreme over all. 1

(The Intellect speaks:) O soul, though you are much annoyed, still you hasten the Mind; and yet you find no other place to enjoy offerings. The Self is supreme over all. 2

What has this vigorous sportive restless mind done to you that you like a liberal benefactor bestow upon him wealth and nourishment. The Self is supreme over all. 3

This flickering mind, whom you, the Self, cherishes as your dear son, may the dog which chases the boar seize him by the ear and devour him. The Self is supreme over all. 4

Mind, the restless ape, spoils the beloved butter-mixed oblations, offered to me by worshippers; let me quickly cut off his head, let me not be the giver of happiness to one who works evil. The Self is supreme over all. 5

- १८१ न मत्सी सुभसत्तरा न सुयाशुतरा भुवत् ।  
 न मत्प्रतिच्यवीयसी न सक्प्युद्यमीयसी विश्वस्मादिन्द्र उत्तरः ॥६॥  
 उवे अम्ब मुलाभिके यथेवाङ्ग भविष्यति ।  
 भसन्मे अम्ब सक्थि मे शिरो मे वीव ह्वयति विश्वस्मादिन्द्र उत्तरः ॥७॥  
 कि सुबाहो स्वहरे पृथुष्टे पृथुजाघने ।  
 कि शूरपति नस्त्वमभ्यमीषि वृषाकपि विश्वस्मादिन्द्र उत्तरः ॥८॥  
 अवीरामिव मामयं शरारंरुभि मन्यते ।  
 उताहमस्मि वीरिणीन्द्रपत्नी मरुत्संवा विश्वस्मादिन्द्र उत्तरः ॥९॥  
 संहोत्रं स्म पुरा नागि समने वाव गच्छति ।  
 वेधा क्रनत्वं वीरिणीन्द्रपत्नी महीयते विश्वस्मादिन्द्र उत्तरः ॥१०॥
- १८२ इन्द्राणीमासु नारिषु सुभगांमहमश्रवम् ।  
 नष्टस्या अपरं च न जरसा मरते पतिर्विश्वस्मादिन्द्र उत्तरः ॥११॥

nā māt strī subhasāttarā nā suyaśutarā bhuvat | nā māt  
 prāticryaviyasi nā śakthy ūdyamiyasi viśvasmād indra ūtta-  
 rah ॥ 6 ॥ uvē amba sulabhike yāthevāṅgī bhaviṣyati | bha-  
 sām me amba śakthi me śiro me vīva hṛiṣiyati viśvasmād  
 indra ūttarah ॥ 7 ॥ kim subāho svaṅgure pṛṛthushto pṛṛthu-  
 jāghane | kiṁ śūrapatnī naś tvām abhiy āmishi vṛishākapim  
 viśvasmād indra ūttarah ॥ 8 ॥ avīrāni iva mām ayāṁ śarā-  
 rur abhi manyate | nāhām asmi vīriṇīndrapatnī maruṭsakhiā  
 viśvasmād indra ūttarah ॥ 9 ॥ samhotrām sma purā nān  
 sāmanam vāva gachati | vedhā ṛitāsya vīriṇīndrapatnī ma-  
 hīyate viśvasmād indra ūttarah ॥ 10 ॥ २ ॥

indrāṇīm āsū nārishu subhāgām ahān' aśravam | nahy  
 āsyā aparaṁ canā jarāsā mūrāte pātir viśvasmād indra ūt-  
 tarah ॥ 11 ॥

There is no one more amiable than I (the personified Intellect); nor one who bears fairer sons than I; nor there is one who may be more ardent to offer her beauty to Lord's embrace. The Self is supreme over all. 6

(Mind speaks:) O dear mother Nature, your love is easily won. Whatever you say shall happen; may my father and you, O mother, be united; may both of you woo each other like a pair of birds. The Self is supreme over all. 7

(The Self speaks:) You have beautiful arms, beautiful fingers, long-haired broad hips, O loving wife of a hero, why are you angry with our Mind, the monkey. The Self is supreme over all. 8

(Intellect speaks:) This savage beast, mind, despises me as one who has no male (protector) and yet I am the mother of male offsprings, the wife of the Self, the friend of the vital breaths. The Self is supreme over all. 9

The mother intellect, the one who is the institutress of the ceremony, she is the mother of male offsprings, the wife of the Self; she goes first to the congregational worship to battle, and is honoured by the praisers. The Self is supreme over all. 10

(The Self speaks:) I have heard that intellect is the most fortunate amongst these virtues, for her Lord is the Self, who is above all the worlds and does not die of old age like other men. 11

नाहमिन्द्राणि रारण सख्युर्वृषाकपेक्षते ।  
 यस्पेदमप्यै हविः प्रियं देवेषु गच्छति विश्वस्मादिन्द्र उत्तरः ॥१२॥  
 वृषाकपायि रेवति सुपुत्र आदु सुखुषे ।  
 घसत्त इन्द्र उन्नयः प्रियं काचित्करं हविर्विश्वस्मादिन्द्र उत्तरः ॥१३॥  
 उक्क्षो हि मे पञ्चदश साकं पचन्ति विशन्तिम् ।  
 उताहर्मसि पीव इदुभा कुक्षी पृणन्ति मे विश्वस्मादिन्द्र उत्तरः ॥१४॥  
 वृषभो न तिम्रशृङ्गोऽन्तर्गृयेषु रोस्वत् ।  
 मन्धस्त इन्द्र शं हृदे ये ते सुनोति भावयुर्विश्वस्मादिन्द्र उत्तरः ॥१५॥

न सेक्षे यस्य रम्बतेऽन्तरा सख्य्याऽ कपृत् ।  
 सेदीक्षे यस्य रोमशं निषेदुषो विजृम्भते विश्वस्मादिन्द्र उत्तरः ॥१६॥  
 न सेक्षे यस्य रोमशं निषेदुषो विजृम्भते ।  
 सेदीक्षे यस्य रम्बतेऽन्तरा सख्य्याऽ कपृद्विश्वस्मादिन्द्र उत्तरः ॥१७॥

nāhāni indrāṇi rāraṇa sakhyaṃ vṛṣhākaper rītē |  
 yāsyedām apyām haviḥ priyām devēṣhu gāchati viśvasmād  
 indra ūttarah ॥ 12 ॥ vṛṣhākapāyi rēvati sūputra ād u sū-  
 snushe | ghasat ta indra ukshāṇaḥ priyām kaeitkarām havir  
 viśvasmād indra ūttarah ॥ 13 ॥ ukshñó hí me pāñcadasa  
 sākām pācanti viñṣatm | utāhām admi pīva íd ubhá kukshí  
 pṛiṇanti me viśvasmād indra ūttarah ॥ 14 ॥ vṛṣhabhó ná  
 tigmasṛingo 'ntār yūthēṣhu rōruvat | manthās ta indra śam  
 hṛidē yām te sunóti bhāvayūr viśvasmād indra ūttarah  
 ॥ 15 ॥

ná sēṣe yāsya rāmbate 'ntarā sakthyaṃ kápṛit | sēd īṣe  
 yāsya romaśam niṣedūśho vijṛimbhate viśvasmād indra  
 ūttarah ॥ 16 ॥ ná sēṣe yāsya romaśam niṣedūśho vijṛim-  
 bhate | sēd īṣe yāsya rāmbate 'ntarā sakthyaṃ kápṛit viśva-  
 smād indra ūttarah ॥ 17 ॥

I am never happy, O intellect, without my friend, the mind, whose acceptable oblation here, purified with water, proceeds to Nature's bounties. The Self is supreme over all. <sup>12</sup>

(Mind speaks ) O mother of Mind, wealthy, possessor of riches, having excellent sons, possessing excellent daughters-in-law, let the Self, the showerer, enjoy your offerings which are attractive and most delightful. The Self is supreme over all. <sup>13</sup>

(The Self speaks:) The worshippers ripen for me fifteen and twenty matured showerers of blessings and thereafter I fill the spaces with their essence on both sides of my form. The Self is supreme over all. [*Fifteen* = 10 Pranas (vital breaths) + *Twenty* = 5 tanmatras (colour, taste, sound, smell and touch + 5 elements + 5 organs of sense + 5 motor-organs). <sup>14</sup>

(The Intellect speaks:) Like a sharp-horned bull roaring among the herds, so this libation pleases your heart, O self. Your wife herself has prepared this libation for you which you are so fond of. The Self is supreme over all. <sup>15</sup>

The man who is impotent without virility in his organ, begets no progeny; only those beget who are endowed with vigour. The Self is supreme over all. <sup>16</sup>

(The Self speaks:) That person is incapable of consummation who discharges before mating. Only he can beget children who can sustain for long. The Self is supreme over all. <sup>17</sup>

अयमिन्द्र वृषाकपिः परंस्वन्तं हृतं विदत् ॥  
 असिं सुनां नवं चरुमादेध्रस्यान् आशितुं विश्वस्मादिन्द्र उत्तरः ॥१८॥  
 अयमैमि विश्वाकशद्विचिन्वन्दासुमाकैर ॥  
 पिबामि पाकसुखेनोऽमि धीरमचाकशं विश्वस्मादिन्द्र उत्तरः ॥१९॥  
 धन्वं च यत्कुन्तत्रै च कर्ति स्विता वि योजना ॥  
 नेदीयसो वृषाकपेऽस्तमेहि गृहीं उप विश्वस्मादिन्द्र उत्तरः ॥२०॥  
 पुनरेहि वृषाकपे सुविता कल्पयावहे ॥  
 य एष स्वप्ननेशुनोऽस्तमेभिं पुष्य पुनर्विश्वस्मादिन्द्र उत्तरः ॥२१॥  
 यदुद्वहो वृषाकपे गृहमिन्द्राजगन्तन् ॥  
 कः त्वं पुत्त्वयो मृगः कर्मगञ्जनयोर्पनो विश्वस्मादिन्द्र उत्तरः ॥२२॥  
 पशुर्हृन् नाम मानवी साकं संसृष्य विश्रुतिम् ॥  
 भद्रं मलु त्वस्या अभूयस्या उदरमामपद्विश्वस्मादिन्द्र उत्तरः ॥२३॥

ayām indra vṛṣhākapiḥ pārasvan-  
 taṁ hatām vidat | asin̄ sūnāṁ navaṁ carām ād édhasyāna  
 ácitam̄ viśvasmād indra úttarah̄ || 18 || ayām emi vicākaśad  
 vicinvān dāsam̄ áryam̄ | pibāmi pakasútvaṇo 'bhi dhīram  
 acākaśam̄ viśvasmād indra úttarah̄ || 19 || dhānva ca yāt  
 kṛitātaraṁ ca kāti svit tā ví yojanā | nédiyāso vṛṣhākapé  
 'stam̄ éhi grīhāni ūpa viśvasmād indra úttarah̄ || 20 || pūnar  
 éhi vṛṣhākape suvitā kalpayāvahai | yā eshi svapmanān-  
 śano 'stam̄ éshi pathā pūnar viśvasmād indra úttarah̄ || 21 ||  
 yād ūdāneṇo vṛṣhākape grīhām indrájagantana | kvā syā  
 pulvaghó mṛigāḥ kām̄ agāni janayōpano viśvasmād indra  
 úttarah̄ || 22 || pārsur ha nāma mānavi sākām̄ sasīva viśva-  
 tīm̄ | bhadrām̄ bhala tyāsyā abhāt̄ yāsyā udāram̄ āmayad  
 viśvasmād indra úttarah̄ || 23 || \* ||

(Intellect speaks:) O Self, the mind, the monkey, has found a knife, a fire-place, a new saucepen, and a cart full of fuel, all the instruments of causing injury. The Self is supreme over all. 18

(The Self speaks:) Here I come to the place of worship, looking upon the worshippers, distinguishing between the men of faith and the infidels; I look upon the wise and cherish the noble deeds of those who perform them with mature mind. The Self is supreme over all. 19

Go to your home O mind, the naughty monkey to the hall of worship, from the lurking place of the enemy, to the desert plains and steep descents. How many leagues in length do they spread? The Self is supreme over all. 20

Come back, O Mind, the monkey, so that we may do what is agreeable to you; you are the destroyer of sleep; come home again by the road. The Self is supreme over all. 21

Rise up and come home O Self and Mind, the monkey. Where has gone that destructive beast, the pleasing companion of men? To what region? The Self is supreme over all. 22

The female deer, the daughter of man, begets twenty tendencies (and more) at a time. O arrow of the Self, may good fortune befall her whose embryo is so prolific. The Self is supreme over all. 23





# NOTES

Book 10

Hymns 1—86

दशमं मण्डलम्

सूक्तानि १—८६



## Notes — Mandala X

### Hymn 1

1. See also Yv. XII.13 (Cf. S Br. VI.7.3.10)

**Nih' jagaavan tamasah**, issuing forth from the darkness. Sayana explains this of the fire as brought from the Garhapatya (निजगन्वात् निर्गतः । निष्कान्तवान् सोऽग्निं ज्योतिषा स्वोयेन तेजसा लक्षितं सन् आगात् । गार्हपत्याद् विहित्यमाण आहवनीयं प्रत्यागच्छति—*Sayana*)

2 **Osadhisu jato garbhah** — Born about in the plants (जति उत्पन्न ओषधेषु ओषधिधिकारिष्वरणेषु —*Sayana*, abiding in the two pieces of touch wood which are vegetable form — see also Yv. XI. 43

**Citrab**, of various colours (चित्रः—चित्रवर्णः कालो करालो च मनोजवा च Mundaka Up.— 1.2.4)

**Tamamsi aktun**, तमसि अक्तून्, nocturnal glooms, darkness and enemies, black like night, रात्रिवत् कृष्णान् शत्रून् च — *Sayana*)

**Matrbhyah**, मातृभ्यः, from maternal sources, i.e. from plants and trees.

3. **Tritiyam asya**, his third manifestation — see *Ekata*, *Dvita* and *Trita*, the three manifestations of fire — See Nir. IV. 6, एकतो द्वितस्त्रित इति त्रयो बभूवुः, — also त्रितस्तोततनो मेधया बभूवुः; *Trita* was most eminent in wisdom, or else the word may have been intended as a synonym of number, i.e. *exatah*, *dvitah*, *tritah* thus the three were produced

6. **Nabha prthivyah**, नाभा पृथिव्या, on the navel of the earth, i.e. the altar, or in the navel of the midspace, because *prthivi*=*antariksa*, Nigh: 1.3, Also मर्य्यं वै नाभिः — S Br. 1.1.2.2)

**Pesanani**, clothes, पेशनानि वस्त्राणि वसान, also पेश, हिरण्यनाम=gold, Nigh 1.2.

**Ilayah pade**, इलायाः पदे, the *uttaravedi*, or the north altar (Ait.Br. 1.28)

### Hymn 2

1. **Daiyah rtvijah**, दैव्या ऋत्विज, the priests of the celestials. Thus the celestial priests are Agni as *hotr*, Asvins as *adhvaryu*, Tvastṛ as *agnidh*; and Mitra as *upa-vakṛ*; also alternatively, candramas is *Brahma*, Aditya is *adhvaryu*, and Parjanya is *udgatr*.

6., Janita, जनिता either the progenitor the *Prajapati*, or sacrifice (जनिता जनयिता प्रजापति रजमानो वा)

*Ketum*, the banner sun (केतु दशक सूर्यम्, केतु प्रज्ञापकम्)

*Ksu'matin visa' janyah*, क्षुप्तता विश्वऽजन्या, grown upon man-occupied earth, also the second viand, prepared by men and placed on the earth (i.e. on the altar) from क्ष = भूमि, earth

### Hymn 3

For verse 7, See Nir. IV. 18

For verses 1 to 3, see Samaveda II. 7.2.5.

1 *Raudrah*, रौद्र, the formidable; clouds are formidable on account of their electric charges (रौद्र रुद्राण्य तेजस्विन्या वैद्युत्सक्त्या तम्पन्नः, "वैद्युतो" रुद्राणोनान्, Taitt. Av. I. 17.1).

*Asiknim eti. rusatim apa'ajan* — Scattering the glimmering darkness of night, (असिक्नो रात्रि एति प्राप्नोति रात्रेरवसाने प्रातर्वेलांमुत्पादयति). *Asikni*, non-bright, non-white. The word *sitam*, सितं, is a synonym of white colour, the antithesis is denoted by *a'sitam*, अ-सितम् असिक्नि अशुक्ला-सितमिति वर्णनाम्। तत् प्रतिपेथोऽसितम् —Nir. II.26)

2 *Yosam brhatah piturjam*, divine damsel, the daughter of heaven, the daughter of the great father, it refers to dawn, (योषा उपसं, *Sayana*) generated by the sun, or the great father, *dyauh*, द्यौः, (See घोषेपिता I. 164 33; पिता द्यौः Taitt. II, 7 15.3; जा ; jah = अपत्यनाम्, daughter, Nigh.II.2)

*Vasubhih suryasya bhanum urdhvam stabhayan vi bhuti*, Shines with treasures of lustre, *vasubhih*, in his usual course, holding aloft the radiant light of the sun (सूर्यस्य भानुं दधति ऊर्ध्वं उपरिष्टान् स्तभायन् स्तम्भयन् वि भाति विश्लेषेण दीप्यते—*Sayana*)

*Sayana* explains *vasubhih*, वसुभिः, as the "enveloping" or "kindling splendour"

7 *Ca satsi divah prthivyah aratin yuvatyoh*, be with us a messenger of young heaven and earth

*Agnih sutukah sutukabih asaih* - Impetuous agni with impetuous steeds, i.e. swift, with swift horses, or nobly-born Agni with horses of noble breed (सुतुकन् सुतुकनैरिति वा, सुप्रजा सुप्रजाम्भिरिति वा -Nir IV 18), a messenger of young heaven and earth

*Asviah*, may also mean rays which travel with great speed, अश्वै

वेगवद्भि शीघ्र गमन शक्तिमद्भिर्व्याप्ते रश्मिभि )

## Hymn 4

For verses 2,4 and 6, see Nir V 1; VI.8 and III.14 respectively

2 *Duto devanam asi martyanam*, दूतो देवानामसि मर्त्यानाम्, thou art the messenger of gods and mortals; you are inspirer of enlightened persons and ordinary mortals (देवानां मुमुक्षाणां मर्त्यानां साधारण जनानां च दूत अस्ति प्रेरको दुःख निवारक इव त्वं भवसि) - See Nir. V.1.

4 *Mura amura na vayam*, O wise and free from defects (अमूर अमूढ), we who are foolish (मूरा - मूढा वय अज्ञा न विद्या वय चिकित्वा महित्वमग्रे। त्व तु वेत्स्य) . See Nir, VI 8, मूरा अमूरन. We are ignorant; thou art wise; we do not perceive thy greatness, thou indeed knowest. In other words, we are confused but thou art not confused, we do not know, but thou, O Agni, surely knowest thy greatness.

*Jihvaya adan rerihyate yuvalim vispatib san*, licks up the mixed oblation, you lick and swallow and as house-lord kiss the youthful maiden (i.e. taste the oblation (विशपति विशा स्वामी सन् अग्निः युवति आत्मनो भिशयित्रीमाहुतिं दीर्घ प्रसृतया ज्वालय जिह्वया रेरिह्यते आत्वादयति - *Sayana*)

6. *Tanutyaja'iva taskara vanargu rasonabhib dasabhib abhi adhitam* - As the two thieves, who risk their lives and haunt the forest, have secured (their victim) with ten fingers. (तनूत्यक्त तनूत्यक्ता। वनर्ग वनगामिनी। अग्निमन्यनी वाहू तत्कराभ्यामुपभिमृते। तत्करस्तत्करोति। तत्करो भयति। यत्पापकमिति नैरुक्ता। तनोतेर्वा स्यात्। सन्ततकर्म भवति। अहोरात्रकर्म वा। रसानाभिर्दशभिरभ्यधीताम्। अभ्यधीतामिति। अभ्यधाताम्। ज्यायांस्तत्र गुणोऽभि प्रेतः), who risk their lives, who give up their lives, who haunt the forest, i.e. who frequent the forest, the author compares the two arms, which produce the fire by (the process of) friction, with two thieves, "A thief is so called because he does that, i.e. becomes the doer of that, which is sinful", say the etymologists, of the word तत्कर may be derived from *tan*, to spread; his activities are manifold, or he is active both during the day as well as night. He secured their victim with ten fingers, have well-secured, i.e. have put (in a place of safety). Thus the higher quality (of the arms) is intended (to be compared).

## Hymn 5

For verses 5 and 6, See Nir. V.1 and VI.27 respectively.

1. *Utsasya madhye nibitam padam veh* - He hides himself in the clouds and dew drops of the firmament. (उत्तस्य उदकधारकस्य लोकस्यमध्ये पदं अर्पा स्यान् निहितम्। Or, उत्तस्य मेघस्य मध्ये निहितं पदं विद्युदाख्यं तत्तयात्मतया गच्छ, वे-। वी गत्यादियु - *Sayana*. Also, he waits in the night in the neighbourhood of the times of

morning and evening covered by light and darkness respectively.

**Rayinam**, रयिणाम्, of wealth, of foods (पुष्टं रयि —S Br. II. 3.4.13)

**Upasthe ninyoh udhah sisakti** - compare it with अपां उपस्थे (Rv., VI.8.4); may you go to your assigned place in the middle of the water born firmament (उपस्थे उपस्थाने, समोपे वर्तमानम्)

**Ninyan**, निण्यं=अन्तर्हितनाम (Nigh, III.25)

**Udhah**, ऊय , night (ऊय रात्रिनाम (Nigh, I.7) (निण्योः) अन्तर्हित नामैतत्। अन्तर्हितयोर्ज्योतिस्तमोभ्यामाच्छादितयो प्रातः सायंकालयो - *Sayana*)

2. **Arvatibhlh**, अर्वतोभिः, 'with horses.

**Sam jagmire**, have associated (से जग्मिरे समगच्छन्त — *Sayana*)

The strong stallions dwelling in one common place have joined the naves — Wilson.

**Ni panti guha namani dadhire parani**, the sages preserve by invocations the place of the water and support the divine rains in the vault (of heaven) (नि पान्ति नितरां रक्षन्ति। हविर्भिः स्तुतिभिश्च आराधयन्ति इत्यर्थः। ततः गुहा गुह्यामन्तरिक्षे स्थितानि दिव्यानि नामानि उदकानि दधिरे धारयन्ति। Alternatively, गुहा मूढे संवृते हृदये पक्षणि प्रधानान्यधिर्जातवेदा वैश्वानर इत्यादीनि नामानि दधिरे कुर्वन्ति — *Sayana*. The place of water is fire. They keep in their secret hearts (i.e. worship) Agni's principal names, e.g. Agni, Jalavedas, Vaisvanara etc.

3. **Kaveh cit tantum manasa viyantah**, weave the sacred thread of the sage, i.e. the fire divine with insight.

5. **Sapta Svasph arush vavasanah** - Desiring the seven shining sisters - See Nir, V.1 - *Vavasanah*, वावसानः, is participle formed from √vis, √विस, to desire, or from √vas, √वाश् to roar,

**Sapta** - **Svasph**, seven sisters, light-beam of seven clours, **Svasph** means self-emanating (स्वसृ- स्वयंसारिणोः, कालो कराली च—Mund, Up.I.2.4.; the seven-tongued fire, the fire flames of seven colours).

For **Svasph** and **Svasaran**, See:

**स्वसार** - I.62.10; 71.1; 164.3, 191.14; II. 5.5; III. 29.13; IV. 6.8; 22.7; VII. 66.15; VIII. 59.4; IX. 1.7; 65.1; 71.5; 82.3; 86.36, 89.4; 91.9; 93.1; 98.6; X.120.9; also III.33.9, with all *anudattas*; a vocative.

**स्वसारम्** - I.92.11; X.3.3; 10.12; 108.9; 127.3.

**स्वसारा** - I.178.2; 185.5; III.54.7

**स्वसारी** - III. 55.1

**स्वसृक्षभिः** - IX.72.3; X.94.4

**स्वसृः** - VI.619; X.5.5

Sayana citing X.88.6 adds that this line "सूर्या भुवो भवति नक्तमग्निस्तत् । सूर्यो जायते प्रातरुद्यन्" may refer to Agni as the sun drawing up the seven rays from the ocean, and then as lightning in the firmament giving rain to the earth.

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**Sapta marvadah**, seven codes of conduct, Manu VII.50.51, enumerates them thus: कामनेम्यः क्रोधनेम्यः श्रवोद्घृताः पानमज्ञाः । स्त्रियो मृगया दण्डः । शरूप्यमन्य दूषणम् ॥

"The wise established seven boundaries, transgressing even one of them, a man falls into distress." On this, the Nirukta (VI.27) comments : These seven boundaries are

स्तेयं तत्प्रादोहणं ब्रह्महत्या भूषणहत्या सुरापानं दुष्कृतस्य कर्मण पुनः पुनः सेवा पातके ऽनृतो यमिति ।

They are theft, adultery, killing of a learned man, abortion, drinking, habitual addiction to wickedness, and false accusation of heinous crimes.

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**Daksasya janman**, दक्षस्य जन्मन्, in the birth-place of Dakṣa, i.e. the Prajapati, the creator (Dakṣa may also be the sun, according to the text. He divided himself into three; one-third was the wind. दक्षस्य प्रजापतेः । यद्वा दक्षस्य । "स त्रेधात्मानं व्यभजत्तादित्यं तृतीयं वायुं तृतीयम्" - SBr. X.6.5.3) इति ध्रुते. तृतीयस्य घृलोकस्या धिष्ठातृत्वादादित्यस्य

**Aditi**, अदिति, the earth or the Mother Infinity, or the Prakṛti (अदितिः अविनाशिनी प्रकृतिः - *Daya*. on Rv. V. 44.11)

**Vrsabhabh cadbenuh**, वृषभ 'व येनु', he was the bull and the cow, he is both male and female; in fact, Agni is identified with every thing. Wilson remarks! "These latter hymns to Agni are very obscure, the notions are mystical, many of these terms are unusual or are usually applied, and the construction is singularly elliptical and loose."

### Hymn 6

1. **Jarita**, जरिता, the worshipper (जरिता स्तोतृनाम - Nigh, III.16)



skilled in the weapons of all, aid me in killing *Trisirs*, the son of *Tvastr*." *Trita* agreed on condition of having a share in the sacrifices offered to *Indra*. *Indra* gives him water to wash his hands with and share in the sacrifice, whereby *Trita*'s strength is increased.

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*Sapta-rasmin*, the sun having seven rays; or seven-handed; (सप्तरश्मिं शत्रुनियमनार्थं सप्त प्रग्रहं हस्तम्) with seven reins to hands for controlling the enemy, यत्तद्वा सप्तरश्मिरादित्यः. — *Sayana*) The seven objects of control are the five senses organs, mind and the sex (सप्तरश्मिं सप्त प्रग्रहाः प्रग्रहवत् ज्ञानेन्द्रियाणि मनस्तथ पस्थेन्द्रियं च यस्मिन्).

*Tritah tvastrasya gah cit nihsasrje-Tvastra*, is the virile fluid (त्वष्टा रेतो भुवनस्य — *Nigh.* IV.14.9).

*Gah*, गग+ gavah, गाव = रश्मिनाम् = प्रग्रहान् — *Nigh.* 1.4 - The self gets rid of the lingerings of sense organs etc. which he carries from the past life.

9. *Gonam*, the reins or longings and lingerings carried from the past life. *Gonam acakranah*, गोना आचक्राणः, appropriating the cattle (*Wilson*); गोनां गवाम्। स्वाभिन् इति शेषः; आचक्राणः आसमन्तात् शब्दं कुर्वन्, shouting - *Sayana*.

## Hymn 9

For verse 1, See *Nir.* IX. 27

1. *Mabe ranaya caksase*, महं रणाय चक्षते, great and delightful perception; for looking upon divine splendour.

*Apō histha* etc. - Ye waters are indeed beneficent. As such bestow strength on us, so that we may look upon great happiness.

Ye waters are indeed a source of comfort. As such bestow food on us, so that we may look upon great happiness, i.e. delight. (आपो हि स्य सुखं भुक्स्त नोऽत्राय पतः महते च मो रणाय रमणीयाय च दर्शनाय— *Nir.* IX. 27) "Great happiness" means perfect knowledge; the transcendental knowledge of *Brahman* (दक्षते दर्शनाय सम्यग् ज्ञानाय च यतः। अस्मान् सम्यग् ज्ञानं प्रतियोग्यान् प्रापयन्ति तद्वत् — *Sayana*).

3 We may well translate this verse as "Let us go to you at once for him to whose house you are hastening; waters, invigorate us." For verse 1 to 3, see *Samaveda*, II. 9.2.10 and *Yv.* IX. 50-52.

*Ksaya*, abode, house (क्षयाय रतस्य निवासाय, शरीरे सात्त्विकरणाय संस्थापनाय) *Aram*, अरम्। sufficiency (अरं पुणं रूपेण; अरं परोक्षम् — *Sayana*).

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*Tritah tvastrasya gah cit nihsasrje*-*Tvastra*, is the virile fluid (त्वष्टा रेतो भुवनस्य - Nigh. IV.14.9).

*Gah*, गा+ - *gavah*, गावः रश्मिनाम्=प्रग्रहान्--Nigh. I.4 - The self gets rid of the lingerings of sense organs etc. which he carries from the past life.

9. *Gonam*, the reins or longings and lingerings carried from the past life. *Gonam acakranah*, गोनां आचक्राणः, appropriating the cattle (Wilson); गोनां गवाम्। स्वामिन् इति शेषः; आचक्राण आसमन्तात् शब्दं कुर्वन्, shouting - *Sayana*.

## Hymn 9

For verse 1, See Nir. IX. 27

1) *Mahe ranaya caksase*, महं रणाय चक्षसे, great and delightful perception, for looking upon divine splendour.

*Apo bistha* etc. - Ye waters are indeed beneficent. As such bestow strength on us, so that we may look upon great happiness.

Ye waters are indeed a source of comfort. As such bestow food on us, so that we may look upon great happiness, i.e. delight. (आपो हि स्य सुखं भुवस्त नोऽन्नाय घत् महते व सो रणाय रमणीयं च दर्शनाय- Nir. IX. 27) "Great happiness" means perfect knowledge; the transcendental knowledge of Brahman (दक्षते दर्शनाय सम्यग् ज्ञानाय च घत्। अस्मान् सम्यग् ज्ञानं प्रतियोग्यान् प्रापयन्ति तद्वत् - *Sayana*).

3. We may well translate this verse as "Let us go to you at once for him to whose house you are hastening; waters, invigorate us." For verse 1 to 3, see Samaveda, II. 9.2.10 and Yv. IX. 50-52.

*Ksanyaya*, abode, house (क्षयाय रसस्य निवासाय, शरीरे सात्व्यकरणाय संस्थापनाय) *Aram*, अरम्, sufficiency (अरं पूर्णं रूपेण; अरं पर्याप्तम् - *Sayana*).

4 See Yv XXXVI 12. Samavda 111111 (The verse is repeated at the daily oblations).

5 Varyanam, वार्यणम्—precious (वरणोयना गुणानाम्). Also refers to products of the water, like rice and barley (वारिप्रभवानां वोहि यवादोनां घनानाम् - Savana) Bhesajam, भेषजम् the cure giving herbs also, happiness driving away. sin (ममज सुखनामैतन्। सापापनोदनम् - Sayana) 6-9 For these verses, See Rv I 23 20-22. But the Rsis are different. Medhatithi, the Son of Kanva is of the former, whilst S ndhu-dvipa Ambarisah in the present one

9 There is a *Khila* or supplementary verse, which is not noticed by Sayana. It has been noticed by Max Muller in his *varietus lectionis*. MS S.1.2.3 and it runs thus :

समुपोनदपसो दिवानक्तञ्च समुषा ।  
नरेण्य कनुरहयदेवोरवस हुवे।

Sasrushis tadapasas diva naktam casasrushih ' narenya Kratur ahma devir avasea huve

I invoke for perfection the divine (waters) of excellent wisdom, discharging their functions (? tadapasah) flowing by day and flowing by night).

## Hymn 10

For verses 8, 10, 13 and 14, see Nir V. 2. 1V.20, VI 28 and XI 34 respectively.

This is a very significant dialogue of the Rgveda, highly controversial, and thought - provoking. The traditional authorities regard Yama and Yami as the first-born brother and sister; they may be twins even. Dayananda has quoted one of the verses of this hymn (verse 10, अन्यमिच्छन्व सुभगेपति मत्) as a sanction for *nivaga* (maternity without marriage), where the husband is physically a wreck to produce a child. In that case, Yama and Yami are nonetheless husband and wife. According to the rules of grammar, *Yami*, (derived from *Yama*) could be the wife of Yama only (पुंयोगदाख्यायाम्—Panini IV.1.48), just as Gopa-Gopi, or Acarya-Acaryani. Thus *Yami* is the wife of *Yama* (See Yv. XXV.5, यम्य यमस्य न्यायकतुं स्त्रियं Dayananda)

Yama and Yami, allegorically, is a pair of day and night Both are the deities of our mid-space (अन्तरिक्ष) - Nigh.

V. 4-5 (the *pada-namani*) - they are so often known as *asvinau*, अश्विनौ. There are other pairs also of a similar nature (i) dyau - prthivi, द्यौः पृथिवी;

(ii) the sun-moon, सूर्यचन्द्रवर्ती; (iii) amurtam-murtam, अमूर्त-मूर्तम्; (iv)

6. Bhagam, भगम् - the sun, the yajna. (यज्ञो वै भग S.Br. VI.1.1.19) *Makah*, मख, Yajna, sacrifice (यज्ञो वै मख, Taitt. III.2.8.3)

Jara a blagam, जार आ भगम्, as a consumer to his enjoyment. The sun is here called the consumer; he is the consumer of night, he is the consumer of lights also (जार इव भगम्। आदित्योऽत्र जार उच्यते। रात्रेर्जरेयिना। स एव भाताम् - Nir. III.16), also जार आदित्यः। स यथा घातापुष्टिर्वा प्रति भग भजनोय स्वोयं ज्योतिरुद्गमयति नन्दन् - *Sayana*).

9 Devaputre, देवपुत्रे, the daughters of the divine, the cosmic divine powers (देवस्य प्रजापते दुहितारो - *Sayana*); they who have gods for progeny (*bahuvrīhi* compound)

## Hymn 12

For verse 2, See Nir. VI. 4.

1. Prathame rtena, प्रथमे ऋतेन, associated with the rite (truth); the first cosmic rites.

2. Dhumaketuh samidha bharjikah, धूमकेतुः समिधा भारजिकः; *bharjika* means one whose light is well known; with a banner of smoke, (kindled) with fuel, of well known light (Nir. VI. 4).

6. This verse, as Sayana's silence indicates is a later insertion, the reference to X. 10.2 is obvious (*Wilson*). Whilst Sayana does not comment on it, Venkata Madhava gives a comment in three lines. Its *pada-patha* is, however, available. The phrase common to this verse, and the previous one (x.10.2) is स तदना यत् विपुरुषा भवति

Visurupa, विपुरुषा, the enlightened intellect (विपुरुषा तद्विपुरुषा विलक्षणं देवो बुद्धिः सुसूक्ष्मा भवेत् - 'विपुरुषः प्राप्तविद्य - *Daya*, on V. 15.4).

7. Vivasvatah sadane, sitting around the altar of the sacrifice. Here *Vivasvat* means man or sacrificer, (विवस्वतः मनुष्यस्य सदाने वेद्यासये स्थाने - *Sayana*; विवस्वन्तो मनुष्या - *Nigh*. II. 3)

Masi aktun, मासि अक्तुन् (masa is moon, मासयति मासश्चन्द्रमाः। एषः चन्द्रमाः मास, *jaimini* II.3, मासि चन्द्रमसि - *Sayana*); *aktun* means night (अक्तुः रात्रिनाम *Nigh*, 1.7).

8. Manmani, मन्मनि, respectable (मन्मभिः मननोपैः - Nir. X.5, commenting on VIII. 41.2 - तम् पु सभना गिरा पितृणां च मन्मभिः). *Apicyam*, अपोच्यम्, concealed (अपोच्यमपचितम्। अपगतम्। अपिहितम्। अन्तर्हितम्। seperated, i.e. disunited, removed, disconnected or concealed - Nir. IV.25).

9. Same as X.11.9

4. See Yv. XXXVI.12; Samavda 111313 (The verse is repeated at the daily oblations)

5. Varyanam, वायोजाम्-precious (वरणोजाम् गुणनाम् Also refers to products of the water, like rice and barley (वरिप्रभवानां वाहि यवादीनां घनानाम् - Savana) Bhesajam, भेषजम् the cure-giving herbs also, happiness driving away sin (भेषजं सुखनादेनम्। पापानोदनम् - Savana) 6-9 For these verses, See Rv. I 23 20-23. But the Rsis are different Medhatithi, the Son of Kanva is of the former, whilst Sindhu-dvipa Ambarisah in the present one

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सस्रुषोऽस्तदपसा दिवानक्तस्य सस्रुषो ।  
नरेण्य ऋतुरह्नदेवोरवसे हुवे ।

Sasrushis tadapaso diva naktim casasrushih ' narenva Kratur a...  
devir avasea huve,

I invoke for perfection the divine (waters) of excellent wisdom, discharging their functions (? tadapasah) flowing by day and flowing by night)

### Hymn 10

For verses 8 10, 13 and 14, see Nir. V. 2; IV 20, VI 28 and XI.34 respectively.

This is a very significant dialogue of the Rgveda, highly controversial and thought - provoking. The traditional authorities regard Yama and Yami, as the first-born brother and sister, they may be twins even. Dayananda has quoted one of the verses of this hymn (verse 10, अयमिच्छन्व सुभगे पतिं यन्) as sanction for *niyoga* (maternity without marriage), where the husband is physically a wreck to produce a child. In that case, Yama and Yami are nonetheless husband and wife. According to the rules of grammar, *Yami*, (derived from *Yama*) could be the wife of Yama only (पुयोगदाख्यायाम् - Panini IV.1.48), just as Gopa-Gopi, or Acarya-Acaryani. Thus *Yami* is the wife of Yama (See Yv. XXV.5, यम्यै यमस्य न्यायकतुः स्त्रियै - Dayananda)

Yama and Yami, allegorically, is a pair of day and night. Both are the deities of our mid-space (अन्तरिक्ष) - Nigh.

V. 4-5 (the *pada-namani*) - they are so often known as *asvinau*, अश्विनौ. There are other pairs also of a similar nature (i) dyau - prithivi, द्यावा पृथिवी;

(ii) the sun-moon, सूर्यायन्द्रगताः; (iii) amurtam-murtam, अमूर्त-मूर्तम्; (iv)

6. Bhagam, भगम् - the sun, the yajna. (यज्ञो वै भग S.Br. VI.1 | 19) *Makah*, मख , Yajna, sacrifice (यज्ञो वै मख , Tait. III 2.8.3).

Jara a blagam, जार आ भगम्, as a consumer to his enjoyment. The sun is here called the consumer; he is the consumer of night; he is the consumer of lights also (जार इव भगम्। आदित्योऽत्र जार उच्यते। रात्रेऽर्चयिता। तत्रैव भाताम् Nir III 16), also जारः आदित्यः। स दद्याद्यावाप्यिष्वीं प्रति भगं भजनोय स्वोयं ज्योतिरुद्गमयति नद्वन् - *Sayana*).

9. Devspatre, देवपुत्रे, the daughters of the divine, the cosmic divine powers (देवस्य प्रजापते दुहितारौ - *Sayana*); they who have gods for progeny (*bahuvrihi* compound).

## Hymn 12

For verse 2, See Nir. VI. 4.

1. Prathame ritena, प्रथमे रीतेन, associated with the rite (truth); the first cosmic rites,

2. Dhumaketuh samidha bharjikah, धूमकेतुः समिधा भार्जिकः; *bharjika* means one whose light is well known; with a banner of smoke, (kindled) with fuel, of well known light (Nir. VI. 4).

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8. Manmani, मन्मनि, respectable (मन्मनि मननोयैः - Nir. X.5, commenting on VIII. 41.2 - तम् पुं तमना गिरा वितृणां च मन्मनिः). *Apicyam*, अपोच्यम्, concealed (अपोच्यमपचितम्। अपगतम्। अपिहितम्। अन्तहितम्। seperated, i.e. disunited, removed, disconnected or concealed - Nir. IV.25).

9. Same as X.11.9

## Hymn 13

1. See Yv. XI.5; there are several varieties of interpretation.

*Pathya' iva sureh*, पथ्याऽइव सुरे, like the path worshippers, like the singing of the worshipper (पथ्येव सुरे । यथा स्तोत्रं स्वभूता पथ्या परिणामगुणावहा आहुतिः विश्वान् देवान् प्रति विविधं गच्छति तद्वत् - *Sayana*)

*Yam, yam*, both of you (the *havirdhana* and *havih*, the oblation - material and its container; or *dhana* - *adhana*; or heaven or earth (द्यावाप्रथिवो वै हविर्धने - *At.Br.* I.39); also I and you (वापुवामहम्)।

*Namobhih*, by reverences; by *yajnas*, or materials of *yajnas* (यज्ञो वै नमः - *S.Br.* VII 4.1.20. नमोभिः सोमादि हविर्धनं संस्पर्शरत्नं - *Sayana*).

*Dhyani dhamani*, the place of *yajna* or sacrifice (सुवर्गो लोको दिव्यधाम - *Taitt.* II 6.7.6. स्वर्गो लोको यज्ञः - *Kausitaki*, XIV 1), also (दिव्यानि दिवि भवानि धामानि स्थानानि - *Sayana*).

3. *Etam aksarena pratimime*, in this condition bringing union with Lord though the syllable OM (एतामवस्थां 'ओम्' इत्याख्येन अविनाशिना यज्ञेन तद् सायुज्यं सादृश्यं पचामि, OM अक्षरेण प्रणवाख्येन एतां उपस्थितां प्रतिमर कियं प्रतिमिमे निर्मये - *Sayana*) - The fifth (पंचम पदानि) is through the sacred syllable OM.

## Hymn 14

For verses 1 and 6, see Nir. X. 20 and XI. 19 respectively.

1. *Jananam*, of mankind; of the sinners (जनानां पापिनां - *Sayana*).

With oblation, worship the king, Yama, son of *Vivasvat* (the sun), who has departed along the great heavenly heights, who has made the path clear for many, and who is the rendezvous of men - Nir. X. 20.

Who has departed : who has gone round the heavenly heights (परं विवासे पर्यागतवन्तम्); i.e. elevations and depressions (प्रवत उद्वतो भवति);

The verb *av*, अव, means to go (अवतिगतिकर्मा)। The sense is : and with oblation, worship the King Yama, the son of *Vivasvat* (sun), who has shown the path to many and who is rendezvous of men (बहुस्य. पन्थानमनु पस्याशय मानम्। वैवस्वतम्। संगमनं जनानाम्। यमं राजानं हविषा दुवस्येति।) The verb *duvasyati* means to worship (दुवस्यतिराप्नोतिकर्मा - Nir. X. 20; दुवस्यति परिचरणकर्मा - *Nigh.* III.5)

2 *Yamo no gatam prathamam vived* etc. - Yama first discovered the path for us. This pasture (*gayyuti*) cannot be taken away from us (यमो नो गतुं प्रथमो विवेद नैष गच्छूतिः, अपऽ भर्तवे; गतुं गमनं गतिम् - Nir. IV.21)

*Jajananab pathvah anu svah*, the path they have made for themselves, i.e. according to their good and ill conduct (जज्ञानाः ज्ञाताः सर्वे स्वाः स्वाभूता पथ्या. स्वकर्मनामभूता गतोः - *Sayana*).



According to Mahidhara (Yv. XIX. 68) *purvasah* are those who have gone to *svarga*, and *uparasah* those who have ceased or rested, who have gone to the abode of *Brahma*.

**Rajasi**, रजसि, in light, rays (ज्योतिः)

**Parthive rajasi**, पार्थिवे पृथिवी लोके, rays in the terrestrial world

3. *Napatam ca vikramanam ca* नपातं च विक्रमणं च, the paths of the gods, whence there is no falling, and where there is going and coming both (See *Mahidhara*, XIX.55).

*Ye barhisadah sutasya pitvah svadhaya bhajant te iha agamisthah*, O pitrs, or learned people, come and be seated on your respective comfortable seats, and enjoy meals to your satisfaction, and hence please do come here.

4. *Atha nah sam yonrapo dadhata*, (अथा नः स योररपो ददात, now bestow sinless peace and tranquility upon us. The word *rapas* and *ripram* are synonyms of *sin* (रपो रिप्रमिति पापनामनी भवतः). That is, from diseases and the warding off of dangers (ज्ञानं च रोगाणां यधने च भयानां). A descendent of *Brhaspati* is also called *Samyu* (संयु) तच्छयोरावृणीमहे गातुं यज्ञाय गातुं यज्ञपतये - *Tait.Sam*, II.6.10.2, *SBr*. I. 9.1.26; this we beg of *Samyu* to go to the sacrifice; to go to the lord of sacrifice) - *Nir*. IV. 21.

For this verse see also Yv. XIX. 55.

6. See Yv. XIX. 62

9. *Agne yahi su' vidadtrebbhi arvan*, अग्ने याहि सुविदत्रेभ्यो अर्वाव. *Suvidatreh* means benevolent (सुविदत्रः कल्याणविद्य - *Nir*. VI.14) - O agni, come towards us with benevolent gods.

*Devartah*, the sun's rays assuming devatva - सूर्यरश्मयो देवान् गच्छन्तो देवत्वं दुस्मानस्य प्राप्नुवन्तः - देवो दानाद् वा दीपनाद् वा द्योतनाद् वा दुस्मानो भवतीति वा - *Deva* is so called from making gifts (*x/da*, *y/da*, or from being brilliant (*y/dip*, *y/dip*; from being radiant) *y/dejut*, *y/yud*, or because his sphere is heaven: *Nir* VII.15.

*Hotravidah*, pentetrating through body (होत्रा अंगानि - *Gopatha*, III 6.6) *Stomatastarah*, clarifying the breathing or vital system (प्राणा व स्तोमाः - *SBr*. VIII.4.1.4; स्तोम तष्टातः स्तोमा प्राणास्तष्टाः शोधिता ये स्ते)

10. *Satyasah*, सत्यासः, the steady, the firm, the truthful (सत्यासः सत्याः स्थिराः), *Havh'adah*, हविः अदेः, of the enjoyers of food (हविरदः मक्षण योग्यस्य, हविषोऽन्तारः मक्षयितारः - *Sayana*).

*Havh'pah*, हविः प्या, enjoyer of drink (हविष्याः पानयोग्यस्य हविषः पातारः - *Sayana*)

11. *Agnisvattah pitarah* अग्निस्त्वाताः पितरः, *Agnisvatta pitr*, the manes or elders who accept fire as food; the sun's rays (अग्निस्त्वाताः अग्निना स्वादिता एतन्नामकाः पितरः - *Sayana*)

*Agnisvattah* term occurs no where else in the *Bgveda*.

## Hymn 13

1. See Yv XI.5; there are several varieties of interpretation.

**Pathya' iva sureh**, पथ्याऽइव सुरेः, like the path worshippers, like the singing of the worshipper (पथ्येव सुरेः। यथा स्तोत्रं त्वभूता पथ्या परिणामगुणावहा आहुति विस्वान् देवान् प्रति विविधं गच्छति तद्वत् — *Sayana*)

**Vam, vām**, both of you (the *havirdhana* and *havih*, the oblation — material and its container; or *dhana* — *adhana*; or heaven or earth (घावाप्रथिवो वै हविषांने — *Āit Br.* I.39); also I and you (वायुधामहम्)।

**Namobhih**, by reverences; by *yajnas*, or materials of *yajnas* (यज्ञो वै नम — *S.Br.* VII.4.1.20 नमोभिः सोमादि उषिषे संक्षणेरत्रे — *Sayana*).

**Divyani dhamani**, the place of *yajna* or sacrifice (सुवर्गो लोको दिव्यधाम — *Taitt* II.6.7.6; स्वर्गो लोको यज्ञ — *Kausitaki*, XIV.1); also (दिव्यानि दिवि भवानि धामानि स्थानानि — *Sayana*).

3. *Etam aksarena pratimime*, in this condition bringing union with Lord though the syllable OM (एतामवस्थां 'ओम्' इत्याख्येन अविनाशिना ब्रह्मण सह सायुज्यं सादृश्यं भवामि, or अक्षरेण प्रणवाख्येन एता उपस्थिता प्रतिसरं क्रियां प्रतिमिमे निर्ममे — *Sayana*) - The fifth (पंचमं पदानि) is through the sacred syllable OM.

## Hymn 14

For verses 1 and 6, see Nir. X. 20 and XI. 19 respectively.

1. *Jananam*, of mankind; of the sinners (जनानां पापिनां — *Sayana*).

With oblation, worship the king, Yama, son of Vivasvat (the sun), who has departed along the great heavenly heights, who has made the path clear for many, and who is the rendezvous of men — Nir. X. 20.

Who has departed who has gone round the heavenly heights (परे विवांसं पयोगतवन्तम्), i.e. elevations and depressions (प्रवत उद्वतो मवति);

The verb *av*, अव, means to go (अवतिगंतिकर्मा). The sense is, and with oblation, worship the King Yama, the son of Vivasvat (सुवर्गः), who has shown the path to many and who is rendezvous of men (अहुभ्यः पथानमनु पस्याशय मानम्। वैवस्वतम्। सगमनं जनानाम्। यमं राजानं हविषा द्रुवस्येति।) The verb *duvasyati* means to worship (द्रुवस्यतिराज्जोतिकर्मा — Nir. X. 20; द्रुवस्यति परिचरपकर्मा — *Nigh.* III.5)

2. *Yama na gatum prathamam vived* etc., — Yama first discovered the path for us. This pasture (*gayuti*) cannot be taken away from us (यमो नो गातुं प्रथमो विवेद नैषा गम्युति, अपऽपतवै; गातुं गमनं गतिम् — Nir. IV.21)

*Jajnanah pathvah anu svah*, the path they have made for themselves, i.e. according to their good and ill conduits (जज्ञानाः सन्ताः सर्वे स्वाः स्वाभूता पथ्याः स्वकर्ममार्गाभूता गतीः — *Sayana*).

According to Mahidhara (Yv. XIX. 68) *purvasah* are those who have gone to *svarga*, and *uparasah* those who have ceased or rested, who have gone to the abode of *Brahma*.

*Rajasi*, रजसि, in light, rays (ज्योति).

Parthive *rajasi*, पार्थिवे पृथिवी लोके, rays in the terrestrial world

3. *Napatam ca vikramanam ca* नपातं च विऽक्रमणं च, the paths of the gods, whence there is no failing, and where there is going and coming both (See *Mahidhara*, XIX.55).

*Ye barhisadah sutasya pitvah svadhaya bhajant te ibh agamisthah.*, O pitrs, or learned people, come and be seated on your respective comfortable seats, and enjoy meals to your satisfaction, and hence please do come here

4. *Atha nah sam yorarapo dadhata*, (अथा नः शं योररपो दधत, now bestow sinless peace and tranquility upon us. The word *rapas* and *ripram* are synonyms of sin (रपो रिप्रमिति पापनामनी भवतः). That is, from diseases and the warding off of dangers (तपनं च रोगाणां वाधने च मयानां). A descendent of *Brhaspati* is also called *Samyu* (शंयुः) तच्छंयोरारवृणीमहे गतुं यज्ञाय गतुं यज्ञपतये — *Tait.Sam*, II 6.10.2, *SBr*. I. 9.1.26; this we beg of *Samyu* to go to the sacrifice; to go to the lord of sacrifice) - *Nir*. IV. 21.

For this verse see also Yv. XIX. 55.

6. See Yv. XIX. 62.

9. *Agne yahi su' vidatrebbih aryan*, अग्ने याहि सुऽविदत्रेभिः अर्वाद्. — *Suvidatreh* means benevolent (सुविदत्रः कल्याणविद्यः — *Nir*. VI.14) - O *agni*. come towards us with benevolent gods.

*Devartah*, the sun's rays assuming *devatva* - सूर्यरश्मयो देवान् गच्छन्तो देवत्वं पुस्त्यान्त्वं प्राप्नुवन्तः — देवो दानाद् वा दीपनाद् वा द्योतनाद् वा पुस्त्यान्ो भवतीति वा — *Deva* is so called from making gifts (*xy/da*. *y/da*, or from being brilliant (*y/dip*, *y/दीप्*; from being radiant) *y/dejut*, *y/द्युत*, or because his sphere is heaven, *Nir*. VI.15.

*Hotravidadh*, pentetrating through body (होत्रा अंगानि — *Gopatha*, III.6.6) *Stomatastasah*, clarifying the breathing or vital system (प्राणा यै स्तोमा — *SBr*. VIII.4.1.4; स्तोम तष्टासः स्तोमा प्राणास्तष्टाः शोधिता यै स्ते)

10. *Satyasah*, सत्यात्, the steady, the firm, the truthful (सत्यात् सत्या रिपराः), *Havib'adah*, हविः अद्, of the enjoyers of food (हविर्द भक्षण योग्यस्य, हविषोऽतारः भक्षयितारः — *Sayana*).

*Havib'pah*, हविऽपा, enjoyer of drink (हविष्या पानयोग्यस्य हविष पातारः — *Sayana*)

11. *Agnisvattah pitarah* अग्निऽस्वात् पितरः, *Agnisvatta pitr*, the manes or elders who accept fire as food, the sun's rays (अग्निष्वात्ताः अग्निना स्वादिता एतन्नामकाः पितरः — *Sayana*)

*Agnisvattah* term occurs no where else in the *Bṛgveda*.

12 Svadhaya, स्वधया, by Svadha, the oblation given after pronouncing Svadha, स्वधाकारेण दत्तं हवि - *Sayana*; partake them with *svadha*; also by the self-sustaining capacity (स्वधया स्वधारण शक्त्या).

See X 14.3 for Svaha and Svadhaya (स्वाहा यदन्ति स्वाहाकारेण हृष्यन्ति, अन्ये पितर- स्वधाकारेण हृष्यन्ति - Some manes enjoy the oblation with *Svaha*, and others with *Svadha*).

For Svadhaya, See - I. 64.4; 108.12; 154.4; 164.38, II. 3.8; III. 4.7; 7.8; 17.5, 35.10; IV. 13.5, 14.5; 26.4; 45.6; 58.4, V. 32.4, VII 47.3, 78.4; IX. 68.4; 71.8; X. 14.3; 7; 15.3; 12; 14; 27.19; 88.1; 124.8; 129.2

For Svaha, see I. 13.12; 142.12; II. 36.1; III 4.11; 32.15; 35.1; 50.1, V 5.11; VII. 2.11; 3.7, 59.6; VIII. 8.5; 34.10; 63.5; X. 2.2; 14.3; 70.11

Svaha' krtam, स्वाहाऽकृतम् - II.3.11; X. 110.11

Svaha' krtasya, स्वाहाऽकृतस्य - I. 110.1; VIII. 35.24

Svaha' krtani, स्वाहाऽकृतानि - I. 142.13

Svaha' krtim, स्वाहाऽकृतिम् - IX. V.11

Svaha' krtisu, स्वाहाऽकृतीषु - I.188.11

Like Svadhakara and Svahakara, we have also *vasat - kara*; for which see :

वषट् - VII. 99.7; 100.7; X. 115.9

वषट्ऽकृतम् - I. 162.15; II. 36.1; X. 17.12

वषट्ऽकृतस्य - I.120.4

वषट्ऽकृताः - VIII. 28.2

वषट्ऽकृति - I. 14.8

वषट्ऽकृतिम् - I. 31.5; VII. 14.3; 15.6

13. Svadhabhik annam Jnasva, may you accept this oblation with Svadha (the left over of the oblation), Svadha also means food (स्वधामि हविर्भक्षणे रत्ने - *Sayana*; स्वप्न अन्ननाम - Nigh. II.7).

14. Agnidagdhab, anagnidagdhab, अग्निदग्धाः, skilled in performing fire-rituals; अनग्निदग्धाः - unskilled in performing fire-rituals. Alternatively, अग्निदग्धाः - consumed or burnt by the obsequial Agni or funeral fire, अनग्निदग्धाः - not consumed by fire. (अग्निदग्धाः अग्निना भस्मीकृताः, also those manes who have been cremated, स्मशानं प्राप्ता - *Sayana*; those manes who are not cremated, अनग्निदग्धाः स्मशानं कर्म न प्राप्ता - *Sayana*).

These two terms (अग्निदग्धाः, अनग्निदग्धाः) have been used nowhere else in the Rgveda.

## Hymn 16

For verse 11. See Nir. 1.4

There is some doubt regarding the statement "may he hand thee over to the Manes (*pitr*)". According to some, it refers to Pusan mentioned in the preceding hemistich; according to others, this extols Agni, mentioned subsequently : May Agni entrust thee to the benevolent gods. (Nir. VII 9)

For Saranyu, see :

सरण्युः —X. 61.23; 24.

सरण्युमिः —I. 62.4; III. 32.5

सरण्यूः —X. 17.2

For *Vivasvat*, see :

विवस्वत् —1.44.1

विवस्वत —1.53.1, 58.1; III.34.7, 51.3; IV.7.4; V. 11.3; VI. 8.4; VII.39.3; 67.20; 72.8; IX.10.5; 14.5, 26.4; 66.8; 99.2; X.12.7; 21.5; 39.12; 63.1; 75.1; also VII.6.39; X.17.1 (with changed accents).

विवस्वतम् —X. 14.5

विवस्वता —I. 96.2

विवस्वति —VII.52.1; also I.46.13; 139.1; II.13.6 (with changed accents)

विवस्वते —X. 17.2; also I.31.3; X.65.6 (with changed accents)

विवस्वत्याः —III.30.13

The entire legend of Vivasvan and Saranyu represents two allegories, one on celestial cum midspace planes (*dyau* + *antariksa*), and the other on vital-psychic planes (*prana* + *manas*).

Terms	Physical plane	Inner plane
Tvastṛ	Cosmic Creator (Prajapati)	Lord, the Higher Self.
Vivasvan	The sun	Lower self (Jivatman)
Saranyu	The dawn	Medha, para-intellect
Chaya	The setting dawn	Buddhi, lower intellect.
Manu	Light	Manas, mind (samkalpa)
<b>Deserted pair</b>		
(i) Madhyama + Madhyamika	Space + speech	Antahkarana + its voice
(ii) Yama + Yami	Cloud + lightning	Prana + apana
Asvins	Day + night	Virtue + vice

3. *Pusa bhuvanasya gopah*, पूषा भूवनस्य गोपाः — The sun, protector of all

12. *Svadhaya*, स्वधया, by *Svadha*, the oblation given after pronouncing *Svadhā*, स्वधाकारेण दत्तं हविः — *Sayana*; partake them with *svadha*; also by the self-sustaining capacity (स्वधया स्वधारण शक्त्या).

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सरण्युः -X. 61.23; 24

सरण्युश्मिः -I. 62.4; III. 32.5

सरण्यू -X. 17.2

For Vivasvat, see :

विवस्वत् -I 44.1

विवस्वतः -I.53.1, 58.1, III.34.7, 51.3; IV.7.4; V. 11.3, VI. 8.4, VII.39.3; 67.20; 72.8; IX.10.5, 14.5, 26.4; 66.8; 99.2; X.12.7; 21.5; 39.12; 63.1; 75.1; also VII.6.39; X.17.1 (with changed accents).

विवस्वतम् -X. 14.5

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#### Deserted pair

(i) Madhyama + Madhyamika	Space + speech	Antahkarana + its voice
(ii) Yama + Yami	Cloud + lightning	Prana + apana
Asvins	Day + night	Virtue + vice

3. Pusa bhuvannasya gopah, पूषा भूवनस्य गोपा - The sun, protector of all

living beings (Nir V11.10). Also the sustainer Lord Supreme (प्राणिमात्रस्य रक्षकः पोषयिता परमात्मा)

**Su'vidatriyebhyaḥ**, सुविदत्रियेभ्यः, to the wealthy ones (सुघनेभ्य - *Udgitha*), *Suvidatram* means wealth. It may be derived from the root *vid*, √विद्, to find, with one preposition (*su*), or from *da*, √दा, to give (with two prepositions (*su* + *vi*)) (सुविदत्रं घनं भवति। विन्दतेर्वैकोपसर्गात्। ददातेर्वा स्याद् द्रघुः सवपसर्गात् - Nir V11.9)

**Suviditram**, सुविदत्रं, also means knowledge and hence *Suvidtriyah* also means the learned persons (सुविदत्रं ज्ञानेघनं वा। तदर्हाः सुविदत्रियाः - *Sayana*), the liberated persons (शोभनं ज्ञानैश्वर्यवद्भ्यो मोक्षैश्वर्यवद्भ्यो मुक्तेभ्यः)

7. **Sarasvatim**, to the divine speech; to the speech of praise, to the flowing current of consciousness (सरस्वतीं स्तुतिं वाचम्; goddess of firmament, एतन्नामिका मध्यमस्थानं देवता - *Sayana*). Since *sarah* is a synonym of water, derived from √sr, √सृ, to flow *sarasvati* means full of water, सरस्वती। सर इत्युदकनाम। सती। तद्वती - Nir. IX. 26)

8. **Pitrbbih**, पितृभिः; with the Pitr, with mental activities; with emotions (पितृभिः मनोभावैः सह; मनः पितर - SBr. XI V.4.3.13)

**Svadbabhiḥ**, स्वधाभिः; with food for oblations (स्वधाभिः हवितर्कणैरन्नै - *Sayana*; स्वधा = अन्ननाम, Nigh, II.7); with divine bliss (स्वधाभिः आनन्दरतैः; स्वधायं त्वेति रसाय त्वे त्वे वै तदाह - S.Br. V.4.3.7)

9. **Naksamanah**, नक्षमणः, derived from √nsh, नक्षति व्याप्तिकर्म - Nigh. II.18, circumambulating. (अभितो गच्छन्तो व्याप्नुवन्तः - *Sayana*)

10. **Apah matarah**, आपः मातरः, maternal waters; enlightened persons dear as mothers (मनुष्या वा आपश्चन्द्रा - SBr. V11 3 1 27, आपः प्राप्ता - *Daya*. on Yv. VI.27)

**Ripram**, रिप्रं, sins (रिप्रं पापनाम - Nigh, IV 21)

11. **Drapsah**, द्रप्सः, the fast moving; the suns, the Adityas. द्रप्सः द्रुगमपि-त्वाद् द्रप्स आदित्य उच्यते - *Sayana*; असौ वा आदित्यो द्रप्सः, स दिव्यं च पृथिवीं च स्कन्दतीम च योनिमनु यश्च पूर्वं इतीमं च लोकममु वेत्येतत् समानं योनिमनु सधरन्तमिति समानं हर्येष एतं यो-निमनु सधरति - *vajrasaneyaka* on Yv XIII 5 (quoted by *Sayana*; आदित्यो द्रप्सः दिशः सप्त होत्रा अमुं तदादित्य दिक्षु प्रतिष्ठापयति - S.Br. V11 4.1.20) (द्रप्स = drops of juice, द्रप्स रसः - *Sayana*)

**Septa hotrah**, सप्तहोत्रा, seven priests, the seven cardinal points - zenith (ऊर्ध्व); nadir (पृथ्वी), centre (केन्द्र or नाभि), north (उत्तर), south (दक्षिण), east (पूर्व or प्राची), west (पश्चीमी).

12. See Yv. V11.26, reading *grava* for *bahu*.



**Dhisanaṇayā**, धिषणाया, of the planks of the press (while pressing Soma plants), also धिषणा=वाक् or speech, Nigh. 1.11) (अधिषवणफलकयो - *Sayana*)

**Vasatkṛatam**, with the word *vasat* (वसद्) or *Svaha* (स्वाहा); along with a loud sound coming out of the heavy machines in a factory (तं वज्रघोषकृतं यद्वा क्रियानिष्पादितम् - *Daya*. on Rv. I. 163.15, वषट्कृतस्य शिल्पविद्याजन्यस्य - *Daya*.; on I 120 4)

13. **Radhasē**, रससे, for *anna* or food, for joy and prosperity.

**Bṛhaspathi**, the Supreme Lord; *prana* or vital breath (एष प्राण उ एव बृहन्-पति - *SBr* XIV.4.1.22).

## Hymn 18

For verse 1, see Nir. XI.7

For verse 1 to 4, the *devata*. is *Mṛtyu*, मृत्यु or death.

1. Away, O death, depart along the path that is thine own, but different from the road of gods. I speak to thee, who hast eyes and possessest the power of hearing. Do not injure our children; nor our heroes.

**Mṛtyu** (death) is so called because he makes people die (मृत्युमरियतीति सा - Nir. XI.6) "He is so called because he causes the dead to be removed", says *Atahalaṅka*, the son of *Mudgala* (मृतं व्यावयतीति या शतमलाक्षो मौद्गल्यः - Nir. XI.6)

**Prajaṁ**, children, or sense organs (इन्द्रियं प्रजाः - *Ka*. XXV11.2)

**Vīraṁ**, वीरान्, heroes, male children, or vital breaths प्राणा वै वीरा *SBr* IX.4.3 10)

4. **Purudh**, पुरुची ; occupied by many holy works, accompanied by many blessings (बहुसुखं प्रापयन्ती - *Daya*. on III.58.8; बह्वचना बहुगमना *Devana*).

7. **Udhavaḥ**, अधिषयाः, non-widows, ladies whose husbands are still alive अधिषया गपतिका ; जीवद् भर्तृका - *Sayana*).

**Anjanena**, आजनेन with anguent.

**Ghṛteṇa**, घृतेन, with water, with butter (आज्जनेन घृतन नेत्रमुखप्रक्षालनहेतुना सर्पिषा सर्पिरुदकम्; सर्पिः उदकनाम - *Nigh*. I.12)

8. This is a well known verse, sanctioning the *niyoga*, in the case of a widow, i.e. a lady whose husband is dead, (*Dayānanda*). The lamenting widow whose husband dies in the battle-field, is asked by her brother-in-law

(husband's younger brother) to realise the reality of the situation; to leave

the dead body, spend her life with living persons, choose one of them as her *secondary* husband to beget children. Such children from the secondary husband would be duly recognized as children of the deceased husband. The nation or the society needs brave children, to replace those who are dead on the battlefield. Under the recognized custom of *Niyoga*, these children from widows could equally be recognized as the children of the secondary husband, in case the male partner so desires.

Wilson translates the verse as follows. "Rise woman (and go) to the world of living beings. Come, this man near whom thou sleepest is lifeless; thou hast enjoyed this state of being the wife of my husband, the suitor who took thee by the hand".

Thus according to this translation, there is no reference to the *Niyoga*. Wilson, however, appends a significant note : The verse is interesting as showing that in the latest part of the Vaidik age, there was no trace of *Saṃsāra* (forcibly or willingly permitting the wife to be cremated along with the body of the deceased husband).

10-13. According to Sayana, these verses are to be repeated at the death of a *dikṣita* (initiated person) and cites *Asvalayana Sūtras*, VI.10). On the repetition of verse 10, the bones collected after cremation are to be thrown in a pit, and covered with earth. The verse 10-13 are suggested to erect a monument on the bones of a martyr (soldier). The verse 13 is also said to be addressed to the urn, containing the bones and ashes, which is buried after the corpse has been burnt. (Wilson; also *Asvalayana Gṛhya Sūtra*, IV.5).

*Mataram bhūmim*, मातरं भूमिं, mother earth

*Uma-mrda*, उमं मृदा, soft as wool.

*Yuvatim*, युवतिं, virgin-earth.

*Nirṛtib*, निरृतिः, calamity; also earth.

13. *Sthūnam*, स्तूणं, a monument.

*Logam*, लोमं, clod of earth (लोमं कपालतक्षणं लोमं) – *Sayana*; also womb or embryo (लोमं सुहृन् ग्रहणं गर्भकोशम्).

The verse also indicates the passage of the soul of the deceased body into the womb of a new mother, i.e. a new embryo develops, as if, under a new clod of earth. "Earth" means the new matter which goes to build up the new embryo. The body of the new baby in mother's womb is the *sthūna* or a new monument and hence, "may Yama make thee a dwelling here" (तेऽग्रा

यमः सादना ते भिनोतु).

### Hymn 19

This is one of the best hymns devoted to cows; The cows of the householder go out; they come back, they wander, sometimes they are lost. The keeper knows, where they go, where they wander and whither they are lost. The keeper is thus invoked. "May the keeper return with them; he who reaches them when lost; who reaches them when straying; who reaches them when wandering and returning (verse 3). Indra is also invoked may he give us our cows again, may we rejoice in our cows being alive." (verse 6). We value cows for their curd (ऊर्ज), butter (घृत) and milk (पयः). Such are our cows. There are four quarters of the earth, bring our cows back from them. On the spiritual plane, our sense organs, including our mind are cows. The mental behaviours or functions are our cows. We, the self, are the cow-herds. These cows (the facets of mind and sense organs) wander hither and thither; so often they are lost to us. May the keeper bring them back to us.

7. urja, ऊर्जा, energy, but Sayana translates it as curd (ऊर्जा गोसम्बन्धिना दधितक्षणैर्नाम्नैः घृतेन आज्येन पयसा क्षीरेण); ऊर्ज्=अन्ननाम - Nigh. II.7)

### Hymn 20

1 Bhadrām no api vataya manah, this is one of the shortest verses of the Rgveda (भद्रं नो अपि वातय मनः) with ten syllables. The metre is Asuri - tristup - Manifest towards us a favourable mind. The first line is meant as a propitiation (अपि वातय वात्सर्धानुवादी। अपि वातय means आगमय - Sayana; त्वत् सम्बन्धितोऽत्र करने प्रेरयेत्यर्थः)

3. Kṛpanida, कृपास्नीकम्, sustainer of pious works (कृपनीकम् कर्मस्थानम् . कर्माधारम् - Sayana).

Bhasaketum, भासाकेतुम्, whose banner is the light.

7. Adreh Sunuh, अद्रेः सूनुः, son of stone, son of cloud (अश्मन पुत्र - Sayana;

Yajna-saham, यज्ञासाह=यज्ञसह, bearer or conveyor of yajna (i.e. of oblations).

9. The colours - कृष्णा =black; श्वेतः =white; अरुण =red; (अरोचमानः), श्रज = tawny (straight moving, ऋजुगामी), शोण = dark-red, हिरण्यरूपं = golden; वयः =great (महान्); यशस्वान्=glorious; or wealthy (यश इति धननाम - Nigh. II.10).

Yamah, यामः, the chariot (यामः। याति गच्छत्यस्मिन् इति यामो रथ - Sayana). chariot of Prajapati.

\*10 *Urjah-napat*, ऊर्ज नपात्, grandson of *urja* or strength (or of food), i.e., agni or fire (ओषधिवनस्पति - पितृमृतस्यान्नस्य पीत्र, हेअग्ने). Also undecaying strength (न पात, बलस्य न पातयितः).

## Hymn 21

2 *Asva radhasah*, opulent in horses, sages who have a control on horse-like organs of senses (अश्वरायसः व्याप्तधना - *Sayana*; also इन्द्रियरूपाश्वानां साधकाः जितेन्द्रिया तंयमिनः)

3. *Kṛṣṇa-rupāni arjuna*, कृष्णरूपाणि अर्जुन, dark and fair in complexion; black forms and white and all beauties or colours of a flame, (कृष्णा कृष्णवर्णानि अर्जुना अर्जुनानि श्वेत वर्णानि ज्वालान्तर्गते रूपाणि च - *Sayana*).

5. *Atharvāna*, अथर्वणा, by Atharvan, name of a Rsi (*Sayana*); by a yogin of stead-fast mind (अथर्वणा स्थिरचित्तवता योगिना).

## Hymn 22

For Verse 2, See Nir. VI.23

1. Indra is same as Mitra; and Mitra, the same as Indra. Both of these terms stand for our Supreme Lord and the sun. He, both as Mitra and Indra bestow on us abundance (verse 2).

*Kṣaya*, क्षये, abode, place of stay (क्षये निवास आश्रये - *Sayana*)

*Guha*, गुहा, cavity of consciousness, the intellect (गुहा बुद्धी - *Daya*, on 1.67.2); गुहा वा. गुहायामरण्ये वा, in the cavity, in the forest - *Sayana*).

*Gira*, गिरा, speech, words of praise (गिरा स्तुति-लक्षणया वाचा - *Sayana*).

2. *Asami*, अस्मि, complete. The Nirukta (VI.23) comments on the word which is opposite of *santi*, तस्मि (incomplete, तस्मि स्यते-)

*Nir* : असाभ्योजो विभृया सुदानव , O liberal givers, bear this complete strength, 1.39.10).

*Stave vajri rcisamah*, स्तवे वज्री ऋचीषम् , praise well the giver of wealth, whose gifts are not vulgar (Nir VI 23); (वज्रीवज्रवान् - *Sayana*; ओजस्वो ऋचीषम् समानगुण -cf. यद् दद्याच्च इन्द्र ते शतं शतं भूमोरुत स्यु न त्वा वजिन् - Rv. VI.11.70.5

6. *Vam*, वः, you two, either *Asvins*, twin divines, or Indra and Agni, or *prana* (in-breath) and *apana* (out-breath).

*Parakat*, from a distance पराके दूरनाम - Nigh. III.26).

7. *Saṣṇam*, शुष्णम्, strength; शुष्णं बलनाम, Nigh.II.9

10. *Nakstra' savasam*, नक्षत्रशवसाम् ; worshippers praising the might of

constellations (*Wilson*), (नक्षत्रशक्ता देवान् प्रतिगच्छत् स्तोतॄणां यलानाम् -*Sayana*; शब्द = wealth, Nigh II.10), of the never-diminishing wealth, अक्षोणधनवताम् शब्दः = strength also, Nigh II.9).

14. Sacibhih, by speech (शचोति वाङ्मयम्, Nigh, I.11), by actions; by rituals (शचोभि कर्मेभि. - *Sayana*)

15. Ravatah krdhi nah, make us wealthy (रवत कृधि धनवत. कुरु - *Sayana*)

### Hymn 23

The metre of verses 1 and 7 is Tristubh, of verse 5 Abhisarini, and of the rest Jagati.

According to *Sayana*, in Abhisarini metre we have two quarters of ten syllables each and two of twelve each (द्विर्दशक द्विर्द्वादशकवती - त्वभिसारिणी त्वुच्यते) In verse 5, we have syllables as 10 + 10 + 11 + 12 (निचृद्-अभिसारिणी); taken as a whole with 43 syllables, it may be regarded as Nigṛdtristup also

4. Indrah smasruni haritabhi prusnute, इन्द्र. श्मश्रूणि हरिता अग्निं पुष्पुते, Indra sprinkles their (of Maruts) beards with the green (Soma-juice). Also *harita-smasruni*, means the agricultural land with green grass and green plants (हरिता श्मश्रूणि हरित वर्णानि कृषि भूमेर्धान्यं तृणानि)।

5. Yo vaca vivacha mrdhra vacah puru, who by his voice, (वाचा) alone made the many-tongued (पुरु) speechless (मृघावाचः with voice dead, i.e. speechless - *Sayana*; (मृघा हिंसावाग्येषां ते - *Daya*. on VII.6.).

7. Vimadasya rseh, विमदस्य ऋषे, of the Rsi Vimada, or Vimadesya, of particularly joy-giving, ऋषेः, of a seer (i.e. of a particularly joy-giving seer) (विमदस्य विशिष्ट हर्षयतुस्त्वां प्राप्तस्य)।

### Hymn 24

The metre of the first three verses is pankti

Verse 1- 8 + 8 + 12 + 12 = 40 (आस्तार पंक्तिः = 2 of Gayatri + 2 of Jagati)

Verse 2- 8 + 6 + 11 + 11 = 36 (प्राचीं त्वराद् पंक्तिः)

Verse 3- 8 + 6 + 12 + 11 = 37 (शंकुमती पंक्तिः)

4. Niramanthatam, निरमन्यतम्; have churned forth (fire).

6. Madhumat me parayanam, मधुमत् मे परायणम् may my going forth be sweet (i.e. pleasant).

Madhumat punah ayanam, मधुमत् पुनः आऽअयनम्, may my coming back be sweet,

Yuvam, both of you (*asvinau*, twin divines).

Devataya, देवतया, with your enlightenment or through your divine power.

### Hymn 25

4. Dhlubhih, धीतिभिः, by intellect; by actions, धीतिः प्रज्ञा -*Nir. X.44*; धीतिभिः कर्मेभिः -*Nir. XI.16*

Avataniva, अवतान् इव, like the wells, अवतः कूपनाम् -*Nigh. III.23*)

Sargasab, सर्गास waters (सर्गाः उदकनाम -Nigh. I.12)

6 Pasum, पशुम्, to an animal, cattle, to an enlightened soul (आत्मा वै पशु.-Kau. XI.1.7, पश्यन्तं ज्ञानवन्तनात्मानम्)

11 Vajan lyarti gomatah, वाजान् ह्यर्ति गोमत , bestows food (or energy) and cattle (or intellect).

Saptabhyah, to the seven (the seven priests) - also to the progressive worshippers (सप्ताभ्यः हृष्टेभ्यः उपासकेभ्यः).

Andham sronam, अन्धं श्रोत्र, to the blind and deaf (or lame) by restoring eyes and legs (अन्धं नेत्रहीनं चक्षुष् प्रदानेन, श्रोत्रं पङ्गुं चरण प्रदानेन -Sayana; Sayana refers to the blind Dirghatamas, and lame Paravija seer). Also *andham*, to the meditating one, and *sronam* to the listener of the Vedic lore: पन्थ आध्या-नोयं, श्रोत्र श्रोतव्यम् -*Daya* on I 161.10 for *sronam*. see Wilson's note also.

## Hymn 26

For verse 4, See Nir. VI 29

4. Matnam ca sadhanam vipranam cadihvam, मतोना च साधन विप्राणा चाधखम् -Though art the perfection of intellects, and agitators of the men of wisdom (or of priests).

Here *adhovah*, आधव , is so called an agitator from agitating 'आधव आधवनात् -Nir. VI.29)

Wilson translates, the line as "the accomplisher (साधनं) of our desires (मतोना), who make the pious (विप्राणां) to quake (आधवम्).

5. Rsih manurhitah, the rsi, the seer, the benefactor of men (ऋषि मनुहितः.)

Viprasya yavayat' sakshah, the friend of the devout, scattering the foes (यवयत् सखः शत्रूणां पृथक् कर्ता सखा -*Sayana*).

6 Patih sucaya ca sucasya ca, पतिः शुचायाश्च शुचस्य च, lord of the shining one (feminine), as well as of the shining one (masculine); i.e. lord of dawn (शुचाया ) and the sun (शुचस्य). Sayana renders as she-goat and he-goat (शुचायाश्च अजायाश्च पतिः स्वामी, न केवलं स्त्रीयाश्च किन्तु शुचस्य दोषस्य पुपजे - Lord of bright women and bright men both).

Vasah' vayah avinam, वासः स्वयः अवोनान्; the weaver of the cloth (of wool) of sheep.

Vasamsi marmjat, वातांसि मर्मजत्, cleanses the cloth; He is the weaver of wool and dry cleaner of the wool vestments.

7. Te rathasya pusan ajah dhuram, ते रथस्य पूषन् अजाः पुरम्. O Pusan, the goats bear the burden of thy car. Legend says that goats are yoked to the chariot of Pusan.

Dhuram, the pole or axle of a chariot, from √dhuh, to support (पूषारयते); other derivation is धूर्ध्वतेव्यकर्मणः, from the root √धूह, to hurt. The meaning of *dhuh* (पूः) is also derived from the same root: it hurts or supports - Nir. III.9).

## Hymn 27

For verses 13, 22, 23 and 24, see Nir VI.6; II 6 II 22 and V.19 respectively. In this hymn, Indra, the Supreme Self, speaks in the first person.

2. *Adevayun*, अदेवयून, the infidels, non-believers, atheists, ungodly (अदेवान् नास्तिकान् or देवान् षष्ठुमनिच्छतोऽयज्वन्, those who do not believe in the sacred Vedic rituals — *Sayana*).

*Ama* to *tumram vrsabham* *pacani tībram sutam pancadasam ni sincam* — then will I cook vigorous bull for them and will sprinkle (upon the fire) the exhilarating effused juice the fifteen-fold (*Soma*) — *Wilson*. Some is called fifteenfold because its leaves grow during the light-half of the month one by one on the fifteen days, beginning with the *pratipada* (the first day) and similarly die off during the dark half of the month or else because the *Soma* offered at moonday is accompanied by the *Trivrt* and *Puncadasa Stomas*, (त्रिवृत् पञ्चदश स्तोमोपेत माध्यन्दिनसवन कमित्त्वथ — *Sayana*)

*Tumram*, vigorous (तुम्रं प्रेरकं बलिनम्। पोषानमित्यर्थ — *Sayana*)

*Visabham*, bull or the male showerer (वृषभं तेचनसमर्थं पुष्युम् *Sayana*)

Compare this verse 2 with the verse, X. 86 14; "The worshippers dress for me fifteen and twenty bulls; I eat them and become fat, they fill both sides of my belly. (Indra is the sun and bulls are the clouds! the sun dours the clouds. Indra is the self and bulls are the misgivings and ignorance.

In fact, in such verses *uksanah*, or *vrsabhah*, word means sprinkler. Indra is fond of *Soma*; *vrsabhah* and *uksnah*, are other names of *Soma*

*Tumram vrsabham* means invigorating or exhilarating *Soma* (उष्माण सोम एव, उष जलस्यतेक्ता सोम — IX 83 3; उष्मा विभति भुवनानि वाजयु ).

*Soma* elixir is filled up in fifteen *Soma*-vessels to be offered to Indra

5. *Kṛdhukarna*, कृधुकर्ण, the dullest of hearing, hard of hearing (कृध्विति इत्थनाय, the word *Kṛdhu* is a synonym of short — Nir. VI.3)

*Anu dyun*, by day (द्यु अहर्नाय = day — Nigh. 1.9)

9. *Sayana* gives no comment on this obscure verse, *Wilson* also did not translate it, W.F. Webster translates it thus when we, the grass-eaters (यवसाद ) of men, (are) together, I (am) amongst the barley eaters (यवाद ) in the wide field (उरःसञ्जेऽन्त ). Here who is yoked would like one to unloose him, and the assailant would yoke him who is unyoked.

Our Lord is uniformly present in the inner-most heart of every one of us, whether we, the men, are barley-eaters, or are cattle who are grass-eaters. Let us all subjugate ourselves to the will of God and surrender ourselves to His law of benevolence and justice. We who are unyoked are to be yoked with Him Those who are yoked would covet liberation and final release

10 Indra, our Lord, emphatically says, that though none has the vision to see that He alone creates bipeds (द्विपात्) and quadrupeds (चतुष्पात्), yet it is a truth, a fact, that He is the creator. One who does not recognize me thus and is hostile to me would contend with the worldly desires only, like indulging in women.

11 The mother Eternity, the Primordial Prakṛti, is devoid of knowledge, is blind, but she as the maternal cause in the creation, is capable of

bringing out from her within the entire creation; at the time of dissolution, the creation merges into its casual form. Me alone, and none else knows this fact, for I alone am the First Cause in the creation.

**Prakṛti** is eyeless daughter of Indra, the Supreme — अनक्षा अक्षिवर्जिता दर्शनहाना। अचेतनत्यर्थः। दुहिता प्रकृत्याख्या *Sayana*)

**Kah tam vidvān abhi manyate andham** — क ता विद्वान् अभि मन्याते अन्धम्। He whose daughter was once eyeless, who knowing this will despise her for being blind. (*Wilson*).

12 **Svayam sa mitram vanute jāne cit**. स्वयं सा मित्रं वनुते जने चित् — She of herself chooses her husband amongst men, there is a sanction for self-selecting (*Svayam-vera*, स्वयंवर) of a husband from amongst numerous young men (मित्रं प्रियमर्जुनं नलादिकं पतिं वनुते यादते। स्वयंवर धर्मेण प्राचर्यते — *Sayana*, who quotes the examples of Arjuna and Nala from history).

13. **Patih jagara pratyam ca atti**, पत जगर पत्यञ्ज अति, He seizes it with his feet (the rays), he swallows it when it approaches him. In this verse, "he", Indra, is the Sun, rays are his feet (पत रश्म्याख्यैः पादैः जगर दृष्टि लक्षणमुदकं गिरति गृह्णाति वा प्रत्यञ्ज आत्मानं प्रतिगतमुदकं अति भक्षयति — *Sayana*) Indra is here identified with Aditya, the sun whose functions of evaporating moisture and restoring it as rain are very obscurely intimated.

**Upasi**, उपसि, in the lap; in the bosom.

**Asinah urdhvam upasi ksinati**, आसोनः ऊर्ध्वमुपसि क्षिणाति, seated he slays the higher one, in his lap, in the bosom (*Nir. VI.6*)

14. Another interesting mystic description of the sun and his functions.

**Anasyah vatsam ribati mimaya**, अन्यस्या वत्सं रिहतो भिषाय, fondling the offspring of another (mother), he constructs (the other worlds). Perhaps another mother is the Mother Eternity or Infinity (*Aditi*), the mother of all bounties of Nature. Aditya, the sun, is her offspring.

**Dhenuh**, धेनु, milch-cow; the sky, *dyaus*, is the milch-cow who offers the sun as her udder (ऊयं), whence the rain may be milked. (धेनुः द्यौर्दकस्य धारत्वात् क्षरितृत्वाच्च ऊयः स्थानोयमादित्यं नि दधे स्यापयति — *Sayana*).

15. **Sapta vīrasaḥ adharat**, सप्तवीरासः अधरात्, seven children (or brave) from below; अष्टउत्तरात्तात्, (उत्तरात्कासं प्रदेशात्) eight from above; नवपश्चातात्, nine from the back; दशप्राक्, ten from the front — These numbers 7, 8, 9 and 10 designate the Seven Rsis, Visvāmitra etc. of Prajapati, the eight Valakhilyas etc., the nine Bhṛigus, and the ten Angirasas. According to another explanation, the number of Maruts surrounding Indra is given — Seven on the right, eight on his left, nine behind him and ten in front. Also seven regions (*loka*), eight *Vasus*, nine grahas or planets and ten cardinal points or *dik*.

16 **Dasanam ekam kapilam somanam tam hinvantī kṛatava paryaya** — दशाना एकं कपिलं समानं तं हिन्वन्ति कृतवे पार्याय (the other Angirasas) despatched one of the ten (of verse 15), Kapila, as equal (to his task) for the completion (पार्याय) of the sacrifice (कृतवे). [कपिल — कपनोयम्, the attractive : "कने पश्य" — *unadi*, 1.55]

**Garbham mata S'udbhūtam lakṣanasaḥ** etc. गर्भं माता सुसूयितं लक्षणसु अवेनन्तं तुषयन्तो विभति, Prakṛti cherishes the germ of creation (deposited by Prajapati)



in the subtle elements. On this, Wilson comments: if the mystical interpretation is correct, this passage indicates the priority of Samkhya philosophy, a priority confirmed by the mention of *Kapila*.

*Kapilam*. कपिल, attractive, कननोयम्, name of a well known Rsi. according to Sayana (कपिल एतन्नामान् प्रसिद्धं मृषिम्).

17. *Pivanam mesam apacanta virah* - पिवानं मेघ अपचन्त वीराः, The ten *pranas* (vital breaths) (वीराः, प्राणा वै दशवीराः SBr XI.1.8.22) along with other sense organs (अक्षाः जनुः), have been placed in the attractive and enjoyable body (दोवे न्युप्ताः आत्मनः). They render the self or *atman* mighty and powerful by providing a matured body (मेघं पावानं अपचन्त). Both (द्वौ) the *prana* and *apana*, having the means of purification and becoming purified proceed in the midst of waters to *Prakṛti*, the augments, to (*kapila*), the implement of destruction.

According to Sayana, the Angirases sacrificed an animal (a fat ram) to Indra as *Prajapati*.

Dive, दिवे or दोवे, for (or in) gambling (दोवे देवने रमणस्थाने).

*Aksah*, अक्षाः, the dice,

*Nyuplah*, न्युप्ताः, thrown (निक्षिप्ताः)

*Dhanum*, धनुम्, bow, an implement of destruction, a reference to *Kapila*, whose philosophy is an important to destroy *nescience* (धनुम्। धनुः शब्दोऽत्र धनुः शब्दपर्यायी धनः शब्दपर्यायी वा। धनुर्यथा वध साधनं तथा ज्ञानादि वध साधनं धनवत् प्रतिकरं वा। कपिलमित्यर्थः।

For this verse, see other derivations: (i) प्राणा वै वीराः (SBr XI.1.8.22), hence वीराः = ten *pranas*. (ii) *Aksah*, sense organs (अक्षा इन्द्रियाणि - Maitreyi. IV 5.9). (iii) *Mesam*, मेघम्, the self, Indra (इन्द्रस्य मेघस्य Kath. XI.1.21)

18. *Savita*, सविता, the impeller or creator Lord (also *Aditya* and *Prajapati*).

21. Wilson writes about this verse: This is obscure, and the explanation of Sayana doubtful, but it is no doubt intended to express the usual theory of rain, the moisture of the earth being drawn up into the solar region as vapour and thence descending as rain by the action of the thunder-bolt and the wind.

22. About this, Wilson remarks: This, if correctly interpreted, is a good specimen of the abuse of metaphor and ellipse so common in the style of the Veda; the literal translation is "the cow lows attached tree by tree (to different trees), the man-eating birds fly out from it (? from the tree)."

*Vṛkṣa* - वृक्षे etc. On every strip of wood twanged the well-strung string, thence the man-eating birds flew.

*Vṛkṣa*, tree - On every strip of wood, i.e. on every bow (वृक्षे वृक्षे धनुषि धनुषि). *Vṛkṣa* (वृक्षः), the tree, is so called from being cut down (वृक्षो वक्षन्नात्, वक्ष्). Or it stands having covered, वृत्वा सांतिष्ठतीति वा, वृत्), the earth (वा, *kṣa*) is derived from the root *kṣi* (क्षि), meaning to dwell (सा क्षियते). Twanged the well - strung string (नियता यौनयद् गौः शब्दं करोति, i.e. it makes a sharp ringing sound. The word यौ, *mim* means to make a

low sound (मीमयति शब्द कर्मा).

From thence birds fly in order to eat men (ततो वय प्रयतन्ति पुरुषानदनाय)

**Vayah**, वयः, birds; the bird वि, *vih*, is a synonym of bird, and is derived from the root  $\sqrt{vi}$ , meaning to go (विरिति शकुनि नाम। वेतेगतिकर्मणः), Moreover, it is a synonym of arrow also from the same root (अयापीपुनामेह भवत्येतस्मादेव) - Nir. II.6.

23. "In the measurements of gods, they stood first; from their division, waters flowed down. The three working in succession warm the earth, the two carry the fertilizing moisture."

**Prathama**, प्रथम— In the creation of gods, they, i.e. the groups of atmospheric gods, stood first. First is a synonym of "chief, it is foremost (प्रथम इति मुख्य नाम। प्रथमो भवति).

**Kṛyatrat**, कृन्तयत्, from atmosphere, i.e. from the place where the clouds are cut into pieces. By cutting clouds into pieces, water is produced (कृन्तयन्मन्तरिक्षम्। विकर्तनं मेघानाम्। विकर्तनेन मेघानामुदकं जायते Nir. II.22).

**Tryastapanti** **Prithivim**, the three working in succession warm the earth, i.e. cloud, wind and sun cause the herbs to become ripe with heat, cold and rain (अयस्तपन्ति पृथिवीमनूपाः। पर्जन्योवायुरादित्यः शीतोष्णवर्षरोषधीः पाचयन्ति).

**Anupa**, अनुपा, —working in succession, i.e. with their respective functions. He sow the worlds one after another (अनूपा अनुवपन्ति लोकानस्त्वेन स्वेनकर्तव्य - Nir. II.22)

There is another meaning of *anupa* also., i.e. a bank of a river. The word is derived from the same root. It is sown with water (अयमपीतरोऽनूप एतस्मादेव। अनूप्यत उदकेन); or e se, it may really be *anvap*, अन्वाप, just like *prac*, प्राच, from that form (अन्वाप), *anupa* (तस्यानूप इति स्यात्। यया प्राचीनमिति) may be derived as *pracina* from *prac*.

**Dra bṛbham babhram parisam**, द्रा बृब्रूकं बह्रतः पुरीषम — the two carry the fertilizing moisture, i.e. wind and sun carry the water vapours (वाय्वादित्या उदकम्).

**Bṛbham**, बृब्रूकम्, moisture; it is a synonym of water; it is derived from the root बृ, *bru*, meaning to make a sound or from *bhrams* ( $\sqrt{br}$ श) to fall down (बृब्रूकमित्युदकं नाम। दधीते वा शब्दकर्मणः। भंसतेर्वा - Nir. II.22)

**Parisam**, पुरीष, fertilizing. The word is derived from the root,  $\sqrt{pr}$ ,  $\sqrt{p}$ , to fill or from the causal of *pr*, पृ (पुरीषं पृणातेः। पूरयतेर्वा - Nir. II.22)

24. **Avih svah kṛute grhate busam sah paduh asya ulnījah na mucyate**, अविः स्वः कृणुते गृहते बुसं सः पादुः अस्य निःऽनिगः न मुच्यते, that bright foot of his manifests light, conceals water and is never relinquished.

The sun manifests light and conceals water.

**Busam**, बुसम्, water. It is derived from the root बृ,  $\sqrt{bru}$ , meaning to sound or from *bhrams* ( $\sqrt{br}$ श), to fall. Whatever water he causes to fall by raining, the same he draws back again by means of his rays. (बुसमित्युदकनाम। दधीते शब्दकर्मणः। भंसतेर्वा। यद्वर्षन्पातयत्युदकं रश्मिभिस्तत्रत्यादते - Nir. V.19).

## Hymn 28

For verse 4, See Nir. V.3.

1. *Arib*, अरिः, forces or *prana*, प्राण, master of lord (इश्वरोज्यरि -Nir. V.7) *Arib* means an unfriendly person; it is derived from the root *r*, र, to injure. The master is called *arib* from the same root. "I am the master of thy panegyrics (पुरुषा दासान्वोचे इरिरये तव स्विदा -I.150.1)

*Svasurab*, स्वसुर, *atman*, आत्मा; the life-force, also father-in-law (स्वसुर प्रापणशील आत्मा प्राणशक्त्या

A Legend relates that Indra came in disguise to a sacrifice celebrated by Vasukra, whose wife, not recognizing him, prayed for his presence; to satisfy her that he had actually come, the dialogue that follows in the verses of the hymn took place.

At the time, when soul enters the womb of the mother, it does not function, it is in a specific parasite sleep; the mothers *pranas* sustain its body. As soon as the child is born, the *atmann* (the *svasura*) starts functioning.

3. *Pacanti te vrsabhan*, पचन्ति ते वृषभान्, they prepare for him joy-showering food (वृषभ -showerer). Clouds are also *vrsabha*. They kill or cook for him bulls (सोमान् त्वं पिबसि। किं च त्वदर्शं वृषभान् पशुन् ये च यजमाना पचन्ति -*Sayana*)

4. *Lopasah simham pratyancam atsah*, लोपाश सिंहं प्रत्यञ्चं अत्ता, the fox stalked the approaching lion. This is quoted in the Nirukta, though irrelevant (Nir V.3), Durga in his commentary omits it.

*Krosta*, क्रीष्ठा, jackal, the eater of grass.

*Varaham*, वराहम्, wild boar, Here we have two illustrations of unexpected accomplishments :

(i) eater of grass or fox confronts the lion;

(ii) the jackal drives the wild boar from his lair. (See also verse 9).

9. In this verse, we have a few examples of astounding, and normally unexpected results : (1) a hare grasps the wild assilant; normally, a wild animal devours a hare; (2) with a clod of clay, cleaving a mountain; and (3) compelling the great to submit to the small.

10, 11. The usual legend of a hawk, the assumed form of *Gayatri*, who brings Soma from heaven.

## Hymn 29

For Verse 1, See Nir. V1. 28

1. *Vane na vayo nyadhayi cakan*, वने न वायं नि अधायि चाकन्, as a trembling young bird has been placed on a tree.

*Vayah*, वाय, offspring of a bird; a young bird (वायो वे पुत्रः -Nir. V1.28). Sakalya has analysed *vayah* into *va* (वा) and *yah* (यः), then the finite verb would have had the acute accent and the sense have been incomplete, (वायन्नि ति वा। कामयमान इति वा। येति च य इति च चकार शक्यम्। उदात्तं त्वेवमाख्यातम् मविष्यत्। असुसमाप्तश्चार्थः -Nir. V1.28)

(The *devata* of this verse is Indra, not Asvins as Sayana thinks). *Cayan* or *cakan*; चायन्, trembling or चाकन् कामयमानो वा, anxiously longing (Nir

V1.28)

**Ksapa**, क्षपा, night (Nigh. I.7) . *ksapavan*, क्षपावान् = रात्रिमान् or प्रलयवान्. Lord who continues to exist in the night of dissolution too.

2. **Trisakah**, त्रिशोकः, name of a Rsi, according to Sayana; a person, triply-enlightened triply-loaded (शोचति ज्वलतिकर्मा -Nigh. I.16) (त्रिशोका त्रिसृषु स्तुति-प्रार्थनोपासनासु यदा तिसृषु विद्यासु वर्तमानो ज्ञानप्रकाशो यस्य तया भूतो महा विद्वान्).

3. **Manisa**, मनीषा, with praise (मनीषा मनस ईषया, स्तुत्या -Nir. II.25)

4. **Dyumnam**, द्युम्नं, glory; also food, derived from the root *dyut*, √द्युत्, to shine and means glory or food (द्युम्नं द्योतते। यज्ञो वात्रं वा -Nir. V.5)

7. **Prthiviah**, पृथिव्या, of earth; of the body (यच्छरीरं पुरुषस्य सा पृथिवी At Br. II.3.3)

8. **Prtanah**, पुतनाः, men, people -Nigh. II.3

### Hymn 30

For verses 4 and 11, see Nir X. 19, and V1. 22 respectively.

An excellent hymn on waters and offspring of waters

2. **Arunah suparnah**, red hawk, Sayana explains *suparna* as Soma-descending (युपतन सोम ), gracefully (*ava*) from the firmament and *suhastah* (सुहस्ता) as ornamented with golden filter (सोमाभिषवादि-शोभनकर्म करित्वान् सुवर्णमय पवित्राद्यलंकृताः। यदा शोभनहस्ता) because they are engaged in the graceful work of expressing the Soma etc.

4. **Apam napat**, offspring of the self (तन्नपात्); grandson of waters. Offspring of waters, who shines within the waters without fuel, whom wise men praise in sacrifices. O offspring of waters, give us honeyed waters for pressing the Soma, with which Indra grows in vigour, i.e. in vigorous action Wilson says there is evident confusion between the Soma personified as the grandson of waters and the actual Soma which is to be mixed with the water of the *Varavati*.

6. **Yune**, यूने, youth and *yuvatayah* (युवतयः). Young damsels. They are the Soma and the Vasatvari waters (their mixture).

9. **Ubha**, उभे, both kinds of fruits rewards as well as punishments, of the present life (दृष्ट) and of a former life (अदृष्ट).

11. Send our sacrifices for the worship of the gods, send our prayer for the obtainment of wealth; release the under at the performance of the sacred rites. Let waters be obedient to our call, i.e., let waters be full of comforts to us.

**Rtasya yoge**, ऋतस्य योगे (i), at the performance of the sacred rites, (ii) at the time of yoking the car (ऋतस्य योगे। यज्ञस्य योगे। याज्ञे शकट इति वा -Nir. V1.22).

**Sakalam**, शकटम्, a cart; a car is so called because it is covered with the excrement of the animal (शकटं शकुदितं भवति), or because it moves slowly, or because it produces a creaking sound when it moves (शनके स्तकताति वा। शब्देन तक्तोति वा -Nir. V1.22)

**Udhah and yoga** — *Udhah*, ऊध is udder; here in this verse, it may be also the skin in which the Soma is contained (अभिषदण चर्मन्) and *yoga* (योग) may mean the cart on which the Soma is placed, "Open the skin which is on

(or below) the sacrificial cart." —*Sayana*.

12. *Revatib*, रेवती, rich (रेवती रेवत्ये धनवत्य —*Sayana*).

*Vasvab*, वस्वः, of wealth (वस्वः वसुन धनस्य —*Sayana*)

*Ksayatha*, क्षयः, support (क्षयति ऐश्वर्यकर्ता —*Nigh*. II.21)

*Vayah*, वय, opulence (वय अन्नलक्षणं धनम् — *Sayana*; also vital breath (प्राणो वै वयः —*Ait. Br.* I.28)

14. *Jivadhanyah*, जीवधन्या, life-sustaining (जीवधन्या जीवेषुधन्या धनाय हिताय —*Daya* on I 80.4, जीवानां पालयिन्य प्रीणयिन्यो वा —*Sayana*)

## Hymn 31

2. *Pari cit martah dravinam mamanyat*, परि चित् मर्तः द्रविण ममन्यात् — Let a mortal be always desirous of obtaining wealth (spiritual or material)

*Rtasya patha namasa vvaset*, ऋतस्य पथा नमसा विवासेत् Strive to win the wealth by truthful means and sacrifice (ऋत = truth, sacrifice or yajna (ऋतस्य यज्ञस्य पथा मार्गेण —*Sayana* ऋत = सत्यनाम —*Nigh*, III 10 ऋतमनुतमित्येति —*Jaim*. II.16).

*Kratuna*, क्रतुना, by enlightenment, mental insight (क्रतुः प्रज्ञानाम —*Nigh*. III.9, क्रतुना प्रज्ञानेन —*Sayana*).

3. *Tirthena*, तीर्थेन, like a path of means which carries across the stream or ocean of desires and bondage. (तीर्थे संसारसागरस्य तारकनियतिं "तीर्थेन हि तरन्ति तद्यथा समुद्रतीर्थेन प्रतरेयुः —*Gopatha* I.5.2; cf. तीर्थेन, यथा गंगादि तीर्थे तर्पणमुखे विवृष्टा अपामंशः देवसंघमुपगच्छन्ति तद्वत् —*Sayana*).

*Damanab*, दमूनाः, the liberal donors (दमूना दानमनाः —*Nir*. IV.5)

5. *Ksumantah*, क्षुमन्त, wealthy, prosperous, prayful, of wide fame, rich in food-stocks (क्षु शब्दो ऽन्नवाची, *Nigh*, II.7; क्षु शब्दो ऽन्नवाची शब्दवाची वा। अन्नवन्तः स्तुतिवन्तः, कीर्तिमन्तो वेत्त्यर्थ —*Sayana*).

7. The supremacy of our Lord is indirectly borne out in this verse, who alone is the final answer of these fundamental questions — who?, from whence?, whose? to whom etc.?

8. *Haritah na suryam vahanti*, हरितः न सूर्यं वहन्ति, before the horses carry the chariots of the sun (हरितः अश्वा —*Sayana*); or just as the evaporation causing rays add to the glory of the sun (यथा हरणशीला रश्मयः हरितो हरणा "हरितः हरणा नादित्य रश्मीन्" (*Nir*. IV.13) सूर्यं वहन्ति प्रापयन्ति धोतयन्ति तद्वत्).

## Hymn 32

3. *Putrah yat janam pitroh adhi tyati*, पुत्रः यत् जनपित्रोः अधि ऽव्यति — At the time of *Subrahmanya* recitation, the sacrificer proclaims his birth "the son of so and so worships".

*Sumat yamsah it bhadrab vahatuḥ pariskṛtaḥ*, सुमतं पुंस इत् भद्रः वहतुः परिष्कृत, man's auspicious fortune is perfected only at marriage (i.e. at a happy married life).

4. *Gavah*, गवः, inspiring prayers (गवः स्तुतिलक्षणा गवः —*Sayana*).

*Na dhanavah*, न धेनवः, like a milch-cow.

*Sapta anatahav*, सप्तपातवः, seven body-materials (bones, blood,

marrow, flesh, urine etc), or seven metres or seven seasons.

*Vanasya*, वाणस्य, words of praise, वाणस्य स्तुति शब्दस्य — *Sayana*

7. *Aksetra'vit ksetra'vidam hi aprat*, अक्षेत्रवित् क्षेत्रेऽविद अग्रतः — One who knows not the true path inquires from one who knows it. A very instructive verse. If one gets instructed from a skilful guide, he travels onwards.

*Anjasinam srutim*, the series of well-known (or straight-forward) traditions — *Daya*. on I.104 4, अञ्जसिना ऋजुना मार्गेण गन्तव्यम् अथा मुनि मार्गं पिपासितासन् — *Sayana*

9. *Kalasa*, कलश, O cosmic divine pitchers; (the Sun or the Supreme Lord), or O the one, complete or proficient in every *kala* (कला =) or arts (हे कलश, कलावत् सर्वकला परिपूर्ण! — *Sayana*.

*Kurusravan*, O Kurusravana, O the bearer of praises of the priests, from *kuravah*, priests (कुरव ऋत्विजः — *Sayana*); and epithet of Indra — तेषां त्वभूतानां स्तुतीनां श्रोत, हे इन्द्र — *Sayana*.

In the next hymn (X.33.4), the word occurs as the name of a prince (*Wilson*).

### Hymn 33

2. *Sapatnih Iva*, सपत्नी इव, like rival wives (सपत्नी अन्वपत्य इव; सपत्य. तद् वत् — *Sayana*).

*Parsavah*, पर्ववः, (i) ribs; bricks of the well (in mother's wombs, her ribs giving pain on both sides (in the next birth); or my ribs pain me on both sides.

According to *Sayana*, *ma* (मा) stands for Kavasa Ailusah (कवष ऐलूष.), the Rsi of this hymn). In fact, this is the general feeling which a babe in mother's womb is conjectured to have. Of course, Nature has made full arrangements for its protection, Bondage by itself is a terror however.

3 *Musa na*, like a mouse (मुषो न यथा मूषिका — *Sayana*).

*Musah* (मूषः) means a mouse. *Musika* (मूषिका). (the same as mouse) again is derived from the root *mus* (यमुष), to steal.

*Musah* (मूषः) is also derived from the same root. (मूषो मूषिका इत्यर्थः। मूषिकाः पुनर्मुष्णातेः। मूषोप्ये तस्मादेव — *Nir.* 1V.5).

In the *Nirukta* (1V.6), we have the following lines as a set: से मा तपन्त्यमितः सपत्नीरिव पर्ववः। मुषो न शिश्ना व्यदन्ति माध्य. स्तोतारं ते शतक्रतो वित्तं मे अत्य रोदसी।

Bricks (पर्ववः) torment me on every side, like rival wives. O (Indra) of a hundred powers (or शतक्रतो, one who performs cent per cent selfless acts), oppressing cares devour me, thy praiser, as mice the threads. Know, O heaven and earth, of this (state) of mine (See I.105.8; X.33.2; X.33.3; *Bṛhad-Devata*, VII.34).

*Sisna*, शिश्ना, threads or it may mean one's own limbs, i.e. they devour their own limbs (मूषिका इवास्मात्तानि सूत्राणि व्यदन्ति। स्वाङ्गमिधानं वा स्यात्। शिश्नानि व्यदन्तीति वा — *Nir.* 1V.6).

6.7 The verses 6 and 7 are supposed to be consolatory verses addressed by Kavasa (कवष) to upamasrevas (उपमस्रेवस्) on the death of his father,

King Mitrathithi.

6. *Uṇṇasā Savasah*, उपमश्रवस, according to Sayana, name of a prince, the one possessing supreme knowledge (यस्य खतूपरि मानवतः। अथ श्रवण वेदश्रवणं यस्मात् तस्य सर्वोत्कृष्टज्ञानवतः).

7. *Mitra' atitheh napat* मित्रऽअतिथे, of Mitrathithi, the friendly devotee (मित्रातिथे स्नेहिनोऽतिथे), -नपात्, *napat*, हेन पतयित, always ascending, never descending (नपात् न पतयित son, नपात् पुत्र, *Sayana*).

## Hymn 34

For verses 1 and 5, see Nir IX 8 and XII. 7 respectively

1. The waving ones of the great (tree) growing in windy places, rolling on the gambling board, intoxicate me. The ever-wakeful berry of the *vibhidaka* (the same as *vibhitaka*) tree appears to me like a draught of Soma that grows on Mujavat mountain

*Irinam*, free from debts (इरिण निर्ऋणम्) ऋणात् । अपार्ण भवति । अपरता अत्मादोषय इति वा -Nir IX 8, इरिणे ववृताना, rolling on the gambling board, *irinam* stands for the gambling board and is derived from  $\sqrt{r}$ m,  $\sqrt{r}$ ण, to go, i.e., it is distant. Or else, herbs have been removed from it

*Maujavatah*, grown on Mujavat (मौजवतो मूजवति जात । मूजवान् पर्वतो मुज्जवान् । मुज्जो विमुज्जत इषीकया । इषीकेयतेगीति कर्मण । इयम पीतरेयीकेतस्मादेव । -Nir. IX. 8, Mujavat is the name of a mountain so called, because it abounds in *Saccharum sara, munja*). *Munja* is so called because it is thrown out, मुच, by a kind of rush (*isika*, इषीक, (a kind of rush) is derived from the root  $\sqrt{is}$ ,  $\sqrt{is}$ , meaning to go. The other meaning of *isika*, इषीका, i.e. an arrow, is derived from the same root also, Nir IX.8).

*Vibhidaka*, विभीदक, the name of a tree, one of the myrobats, is so called from piercing (विभीदको विभेदनात् -Nir. IX 8)

*Jaṭivih*, जागृवि, ever-wakeful (जागृवि जाग्रतात्, from keeping awake - Nir. IX.8)

The Rsi or the poet praises them (the dice) in the first and condemns them in the succeeding stanza X. 34 2, this is known to be the composition of a seer made miserable by dice. ऋषेरस परिघ्नस्येतदार्थं वेदयन्ते -Nir. IX.8).

4. *Pari mrsanti*, परि मृशन्ति, they touch the wife, they drag her by her clothes or her hair (*Wilson*), or they caress the wife, or fondle the wife literally. (वस्त्रेकशाद्याकर्षणेन संस्पृशन्ति -*Sayana*).

5. *Amīdēṣāṁ* निष्कृत जारिणीव - I go to their meeting place as a woman to her lover - the passage is cited in the Nir. XII 7 to illustrate the interchange of the prepositions *nir* and *sam*. निर, *nir* and सम्, *sam* (निरित्येष समित्येतस्य स्थाने).

6. *Pṛcchamanah Jesyami*, पृच्छमान जेष्यामि - asking himself shall I win? According to Sayana "asking what rich man is there here, I shall beat him" (कोऽस्ति धनिकस्तं जेष्यामि -*Sayana*)

7. *Kumara' desnah*, कुमारऽदेष्णा, givers of sons, or the givers of frail girls. According to Sayana, by acquiring wealth through their means, family may be reared (कुमारदेष्णा धनदानेन धान्यतां लभ्यन्तः कुमारणा दातारो भवन्ति -*Sayana*)

8. *Davah* iva *savita* *Satyadharma* — देव इव सविता सत्यधर्मा — like divine truth or like the sun. As the sun roams (*vyharanti*) in the world, so the heap of dice moves or plays on the dice table (अस्फार) *Sayana*; it seems from the comment as if fifty-three dice were used — “gamblers usually play with so many dice.” Perhaps also it may have been usual to throw them from east to west, which would render the comparison with the sun comprehensible. (*Wilson*)

### Hymn 35

2. *Matr̥m*, मातृन्, the creators of the regions (मातृन् लोकस्य निर्मातृन् — *Sayana*)

*Sindhum* *parvatan* *saryanavatah* — सिन्धून् पर्वतान् शर्यानावत — the mountains and seas pertaining to *Saryanavat* lakes (सिन्धून् शर्यावाचन् सरसः सम्बन्धिनः पर्वतान् शिलोद्ययांश्च — *Sayana*)

For *Saryanavat*, see earlier references.

शर्याणाञ्ज्वत — X. 35.2

शर्याणाञ्ज्वति — I.84.14; VIII.6.39. 7.29. 64.11. IX.65.22, 113.1

3. *Ucchanti*, उच्छन्ती, driving away; i.e. driving away the darkness or the sins and blasphemies. (उच्छन्ती त्मासि विवातयन्ती — *Sayana*)

*Sam'ldhanam*, सम् उद्धानम्, nicely blazing fire, enkindled fire (समिधानं सम्यग दीप्यमानम् — *Sayana*).

13. *Uti*, ऊतो, for protection (ऊतो अत्यै रक्षणाय — *Sayana*).

*Avasa*, अवसा, by protection (अवसा रक्षणेन — *Sayana*) [*Sayana* always renders *uti* and *avasa*, as protection; and *tarjanam* and *tusti* by satisfaction and pleasure — *Wilson*].

### Hymn 36

2. *Nirrtih*, — It stands for the divinity of death (निर्ऋति *mṛtyu devata*; divinity presiding over death). For *nirrti*, see.

निर्ऋति — I.38.6; V.41.17; VII.37.7; X.10.11; 36.2, 59.14

निर्ऋतिम् — I.24.9; 164.32; VI.74.2; X.36.4; 76.4

निर्ऋती. — X.114.2

निर्ऋतीनाम् — VIII.24.24

The word stands for any adversity.

*Nirrtih*, निर्ऋति, is a synonym for earth also (Nigh 11, see I.164.32)

### Hymn 37

11. *Sam*, श, comfort derived from the cure of diseases (शं रोगशान्तिं निमित्तकं सुखम् — *Sayana*); *Yoh*, यो pleasure derived by achieving an object (विषययोगं जनितं सुखम् — *Sayana*); higher comfort, spiritual happiness.

*Sam* may be happiness, and *Yoh* pleasure. Freedom from any misery, disease or ills is *sam*; and positive happiness or pleasure of today and tomorrow may be *yoh*



Arapah, अप , freedom from sin

For yuh and yoh, see

युः - VIII.18.13

यो I 93.7, 106.5; 114.2; 189.2, II 33 13; III.17.3; 18 4; IV.12 5; V 47 7; 53 14, 69.3, VI 50.7, VII 35.1, 69.5; VIII 39.4; 71.15; X.9.4; 15.4; 37.11;

The words sam and yoh usually occur in pairs.

शम् - रोगाणां शमनं, यो - भयानां यावनम् (X.182 1)

शम् - उत्पन्नानां रोगाणां शमनं, यो - यावनमनुत्पन्नानां पुष्टकरणम् - (X.9.4).

लम् - सुखं, यो - दुःखवियोगम् (X.15 4)

Yoh, when occurs alone means mixing or going together (X 105 3, 176 3) - यो मिश्रयिता हविषां देवे संगमयिता - Sayana on X 176.3.

अप यो अपयोजिता - Sayana on X.103.3.

### Hymn 38

The deity of this hymn is Indra, and the Rsi is Indra Muskavisista (इन्द्रमुष्क विशिष्ट) According to the Tandya and Satyayana schools (तण्ड्य-शाट्टयायन), the deity is Muskavan Indra, and Lusa (लुश) the Rsi. The verse 5 contains the words *muskayoh baddha*, मुष्कयो बद्ध, both scrola bound. We have translated the terms as "indifferent and unconcerned, and Wilson as "so bound."

There is an obscure legend in this case. Kutsa and Lusa (कुत्स, लुश) having summoned Indra at the same time to their respective sacrifice, he went first to Kutsa, who then detained him, having fastened him by the scotum with a hundred leather thongs. The verse 5 is addressed to Indira by Lusa, exhorting him to free himself ('f. Satyayana Brahmana and Chandoga Brahmana - Sayana).

3 Dasah, aryah, adevah, be a dasa or devotee (दास), an arya or a noble man (आर्य) or an enemy of gods, an infidel, (जदेव) - Dasa is a labourer or Sudra, the Arya is a person belonging to any of the three varnas, Brahmana, Ksatriya or Vaisya; also an asura or anti-gods, the unsocial element of the society

### Hymn 39

For verse 4, See Nir. IV. 19.

3. Amajurah cit bhavathah yuvam bhagah anasoh, अमाऽनुरः चित् भवथ युवं भग अनाशो - You are a good fortune for a wretched damsel who grows old at home. (युवं युवां अमाजुरभिवत् पितृगृहे जूर्यन्त्वा अपि दुर्भाग्या घोषया भग भवथ - Sayana here a reference is to the mythology of Ghosa; शोभनरूपेणात्मानं परिणमय्य पतिदत्तवन्तीत्य इत्यर्थः . Sayana refers to I.117.7 - घोषायै चित्पितृपदे दुरोधे पतिं जूर्यन्त्वा अश्विनावदत्तम्.

4. Tsugryam, the aged and famished; the son of Tugra in mythology.

Yuvan cyavanam sanayam yatha ratham punar yuvanam carathaya iaksathuh - You two made (तक्षयुः) the decrepit cyavan (सनय च्यवानं) young again (पुनर्युवानं) to move a new (घरमाय) like a car (यथा रथाः). [युवं च्यवनम्। सनय पुराणम्। यथा रथं पुनर्युवानं चरणाय ततश्चायुः। युवा प्रयौति कर्मणि।] (Yuva, a youth; he stirs

(prayauti) actions. The verb *takṣi* means to make (तकति करोति कर्मा). —Nir. IV.19.

7 *Sundhyuṣāṃ* ni uhaṭbuh purumitrasya yosanam etc. confer on us intellect and the capacity to work. You are extremely friendly and beneficial to us. Mythologically you brought Sundhyu, the daughter of Purumitra to her husband Vimada.

For *Sundhyu*, see

शुन्धत X.17.14 शुन्धयन्तु X.17.10  
 शुन्धति X.85.35 शुन्ध्यु VII.97.7; VIII.24.24  
 शुन्ध्यवः V.52.9 शुन्ध्युम् X.43.1  
 शुन्ध्युव I.50.9 शुन्ध्युवम् VII.88.1; X.39.7  
 शुन्ध्यु X.138.5

शुन्धत — धूये शोधयत You clean (*Sayana* X.17.14), शुन्धति अपनयति relieves (X.85.35)

शुन्धयन्तु, प्रोक्षणेन शोधयन्तु, purify (X.17.10)

शुन्ध्युम्, शुद्ध दोषरहितम्, pure; free from ill (X.43.1)

शुन्ध्युः शोधयितादित्य, the purifying sun (X.138.5)

*Sundhyuṣāṃ* is also a similar word — with a similar connotation. *Sayana*, however, translates it as the name of a lady (शुन्ध्युवं नाम जायाम्).

*Purumitra*, friend of every one; friend of all; the word occurs twice in the Rgveda; I.117.20 and X.39.17. *Sayana* takes it as the name of a person (पुरुमित्रस्य पुरुमित्र नामधेयस्य)

*Vadhrimatyaḥ*, वधिमत्याः; for the word see I.116.13; 117.24; VI.62.7; X.39.7, 65.12. *Sayana* says: The Asvins heard her invocation in battle when her hand was cut off and gave her a golden hand. On this, *Wilson* comments: this seems to be a later legend arising from the name "Hiranyahasta" of the son given to her. (वधिमत्याः संग्रमे शत्रुभिश्चिन्नहस्तायाः — *Sayana*)

—See also I.116.13.

8. *Vandanam*, वन्दनम्, prayful man. Here again, we have mythological reference to *Vandana's* extrication from a well; *Sayana* further says "he had thrown himself into it through grief for the death of his wife (वन्दनं जाया वियोग सन्तापेन कूपपतितं वन्दनाख्यहृषिम्). See also I.112.5.

For *Vispala* (8), *Raba* (9), *Atri* (9), *Sapta-vadhri* (9), *Pedu* (10), *Sayu* (13), see earlier reference

विश्वत्ताम् — I.112.20; 117.11; X.39.8

विश्वत्तायाः — I.118.8

विश्वत्तायै — I.116.15

विश्वत्ता-वसू — I.182.1

*Vispala* literally means a charitable woman. In mythology, the name of a woman of a fighting race, about whom *Sayana* says

विश्वत्ताम्। खेतस्य राज्ञः सेनायां योद्धी विश्वत्ता नाम कश्चित् स्त्री। ता संग्रमे शत्रुभिश्चिन्नङ्ग्यां तद्यः तदैव एतदेव समनाव कुव अकुलवम्। *Asvins* provided her artificial legs to enable her to walk quickly. In a heroic combat, she had broken her thigh-bones.

12. Asvins had a chariot, made by Rbhus. For Rbhus, see earlier notes; they are expert in the art of chariot-making. For Rbhu, Vibhu and Vajin, see other references. On cosmic plane, the cosmic divine powers are known as Rbhus, heaven's daughter, dawn, rides on the cosmic chariot.

13. Sayu and renovation of milch cow, and liberation of quail that has been seized by wolf — अपिन्वन शयये धेनुम् and वृकस्य चित् वरिकां अन्तः आत्मात् — See I.118 8, VI 62 7 and I.117 16.

## Hymn 40

For verse 2, see Nir. III.15

2. Kuha svit dosa kuha vastoh, etc. — where are you at night, where during the day? O Asvins, where do you get your necessary things, where do you dwell? who puts you to bed in a dwelling place as a widow a husband's brother and a bride a bridegroom?

Devaram, देवरम् — From what root is *deva* divided? He is so called because he is the second husband. Widow *vidhava*, विधवा, is so called because she is without a supporter, or from trembling, or according to *Carinasiras* (चर्मसिरस्), from running about. Or else the word *dhava* is a synonym of man, *vi-dhava* (widow), is so called because she is separated from man (*dhava*). The word *devaram* means a player (*√div*, to play); देवर कस्मात्? द्वितीयो वर उच्यते। विधवा विधातृका भवति। विधवनाद्वा। विधावनादेति चर्मसिरः। अपि वा यस्य इति मनुष्यनाम; Nigh. II 3 तद्वियोगाद् विधवा। देवरो दीव्यतिकर्माः — Nir. III.15)

3. *Jarama iva* (जरणा इव), like two kings, old or great by sovereignty (जरणेव। यथा जरणी ऐश्वर्येण वृद्धौ राजानौ कापया। प्रातः प्रबोध कराः वन्दिनो कानो कापया। — Sayana explains *jarama* "as two kings, old or great by sovereignty", and *Kapava*, as the song of the bard or herald, who awakens (a great man) at dawn.

7. *Sinjaram*, शिञ्जारम् — According to Sayana, *sinjara* was an *Atri* and that the Asvins came to rescue him from a fire-pit. (शिञ्जार अग्निमग्निकूटादुत्तारयितुम् — Sayana). See also VIII 5 25 अग्निशिञ्जारमध्वना।

*Usanam* उशना, excellent praises (उशना कमनीया स्तुति च श्रोतुमुपायम् — Sayana).

8. *Saptasyam*, सप्तास्यम् — The seven-mouthed; seems to understand by it "having shifting doors or openings (सप्तास्य सर्पणशीलं द्वारम्). Ghosa (घोषा) having become eligible as a wife, here expresses her desire for a husband — Sayana)

*Vrajam* cloud (वज मेघम् — Sayana; Nigh. I.10.

9-14 A beautiful hymn invoking Asvins for the advantage of brides, bridegrooms and progeny — for a good household life.

## Hymn 42

For verse 7, see Nir. V.24

7. *Sambah*, thunderbold (शम्ब इति वज्रनाम शम्भयर्तेर्वा शतयर्तेर्वा — Nir V 24; It

is derived from  $\sqrt{\text{sam}}$  ; शम्, to kill, or from the causal of *sad* शद्, to knock off (Nir. V.24)

Ugro yah sambah puruhuta tena — thunderbolt that is terrible; with that O widely — invoked one.

Puruhuta, widely-invoked. (पुरुहूत बहुभिराहूत)

### Hymn 43

For verse 5, see Nir. V.22

3. Amateh, अमते = दुर्बुद्धिः, *amati* is usually ignorance, but Sayana takes it to be the remover of hunger and thirst (अमतेः अस्माकं दुर्बुद्धिः। प्रज्ञापहरिण्या पिपासाया वा, thirst taking away the understanding).

4. *Krtam na svaghi vi cinoti devane* — As (*svaghi*) a gambler (*cinoti*) picks up (*krtam*) the die marked with four dots (*devam*) in play.

*Svaghi*, स्वघ्नी, gambler; he destroys (*hanti*) himself (*svam*, स्वं) — स्वघ्नी कितवो भवति। स्वं हन्ति। स्व पुनराश्रितं भवति (Nir. V 22); oneself is so called, because it is dependent.

*Kitava* is an onomatopoetic word = *Kim* + *tava*, i.e. what have you got? or else it is a benedictory exclamation, "good luck". (कितवः किं तवास्तीति शब्दानुकृतिः। कृतिवान् वा। आशीर्वाकः Nir.V.22)

*Sam' vargam yat maghavat suryam jayat*, when Indra overcomes the rain-bearing sun (यत् यदा मघवा धनवानिन्द्रः सवर्गसम्यग् वृष्टेर्वजयितां। सूर्य आदित्यं जयत् तदीय रसापहरण दारेण जयति — Indra's victory over the sun is said to be his taking away the moisture or rain from the latter. *Sayana*).

9. *Parasuh*, परशु, axe, or thunderbolt of Indra.

*Rtasya sudugha*, cow of truth manifested as of old (*purana-vai*, पुराणवत्) axe is the thunderbolt and thunder is the cow.

### Hymn 44

For verse 6, See Nir. V.25

6. The first invokers of gods went forth their several ways; their glorious deeds are hard to surpass. Many who were not able to ascend the ship of sacrifice, remained in the very world, stinking.

They went forth severally.

*Pythak* (severally) is derived from the root *prath* (to spread) (प्रथक् प्रायत्। प्रथक् प्रयते).

First invokers of gods, i.e. who invoked the gods (प्रथमा देवहूतयः। ये देवानाह्वयन्त), and performed glorious and heroic exploits (अकुर्वन् श्रवणीयानि यशसि) which are hard to be surpassed by others (दुरनु-कराण्यन्वै), i.e. those who were not able to ascend the ship of sacrifice (येऽशक्नुवन् यज्ञियां नावमारोढुम्)

Now those who were not able to ascend the ship of sacrifice remained here, i.e. in this very place, or in debt, or in this world (अयं ये नाशक्नुवन् यज्ञियां नावमारोढुम्। इमेव ते न्यविशन्त। इहैव ते न्यविशन्त, ऋणे ह्येव ते न्यविशन्त। अस्मिन्नेव लोके इति वा। Nir. V. 25)

*Irma*, ईर्मा, a synonym of arm so called because it is very much moved (सम् + ir. सम् + ईर) - ईर्म इति बाहुनाम्। समीरित तरो भवति Nir. V.25

9. *Ankusam*; अंकुशम्, goad, metaphorically for praise (अत्रांकुश शब्देन प्रेरकत्वं गुणयोगात् स्तुतिरुच्यते। स्तुतिं धारयामीत्यर्थः - *Sayana*)

*Safarajah*, शफ S आरुज - Striking with the hoof (शफरुजः अभिमुख्येन परबलानां हन्तृरावतादीन् गजान् आरुजसि अभिमुख्येन हजसि पीडयसीत्यर्थः - the slayers of powerful foes, i.e. elephants, *airavata* etc. - *Sayana*).

## Hymn 45

For verse 1, see Nir IV 24; for the entire hymn, see Yv XII. 18-29.

1. *Indhan enam jarate svadhib*, इन्धान एव जरते स्वाधी, while kindling the man of noble wisdom extols him, i.e. he praises him (Nir. IV.24)

Agni or fire has three abodes; as the sun, it is in the highest heaven; as *jatavedas*, he is on this earth, and then the third time it is born in the waters. We are also told elsewhere that it is present as lightning in the midspace or clouds. In fact, Agni is one, the energy eternally present in creation. Its manifestations are various. In the sun, we have the energy liberated during nuclear disintegrations and condensations; in the lightning, the energy due to electric discharges; in wood - combustion, the chemically released energy. The hot springs and streams of warm water are merely convectional adjustments and the hydraulic energy is the mechanical one. The term Agni embraces all these forms and transfers of energies.

1. *Divaspari prathamam jajae agnih* - Agni was first born beyond the heaven as the sun (अग्निः प्रथमं पूर्वं दिवः द्युलोकस्य परे उपरि आदित्यात्मनः जज्ञे जातः - *Sayana*; Agni was first generated as *prana*, or vital air, from the breath of heaven and that man generated him; Prajapati created him eternal in all the waters, and the Yajamana lighting him also gives birth to him (*Mahidhara*).

2. *Vidma te agne tredha trayani vidma te dhama*. O Agni, we recognize your three forms and three stations, and then many stations. We recognize your secret name too (*vidma te nama paramain guha*). The three *agnis* are *ahavaniya*, *garhapatya* and *anvaharyapacana* (or *daksina*). And then we have a secret and sacred *agni*, the spiritual fire, the light and warmth of the spiritual innermost realm. This secret *agni* is realized by the *Veda-vida* only, the spiritual man versed in the secrets of the sacred knowledge.

3. *Nrmanah*, नृमणा = नृमना - well-disposed towards men; it stands for Varuna (नृमणा नृषु मनुष्यैस्तनुगाहकतयासक्त चित्तो वरुणः - *Sayana*). It stands for Prajapati (*Mahidhara*)

*Agne samundra tva idhe* O fire he illumines thee in the ocean (it refers to the submarine fire).

*Nrcaksa* - नृचक्ष, beholder of men.

*Idhe divah agne udhan*, illumines thee in the centre of the sky (दिव द्युलोकस्य सम्बन्धिनि ऊषन् ऊयसि अथ स्थानीय आदित्यमण्डले यज्ञे वा ईधे संदीपितवान् - *Sayana*).

6. *Panca janah*; the five classes of men, either the five classes, Brahmana, Ksatriya, Vaisya, Sudra and Nisada; or the four chief priests

Brahma, Hota, Udgata and Adhvaryu, and fifth the Yajamana (*Mahidhara*)

8. Ayuh, moving every where (आयुः गन्ता स सर्वतोऽयमग्निः *Sayana*, *durmarsam ayuh*, दुःसर्व आयुः, irreproachable life - *Mahidhara*)

### Hymn 46

2 *Dhīrah bhṛgavah*, धीराः भृगवः, wise Bhṛgu. On this Wilson writes : The discovery of Agni, which is here likened to the discovery of lost cattle, probably refers to the real difficulty, which the ancient Hindus felt in generating fire by means of two pieces of wood, a difficulty which perhaps was the cause of their worship of fire.

### Hymn 47

The deity is Indra Vaikuntha, or Indra, the son of Vikuntha. *Sayana* quotes a legend in this connection. Vikuntha was a female *asura*, who desiring to have a son like Indra, performed penance (the *Kṛcchra* and *Candrayana*) for the purpose. Indra, wishing that there should not be another like himself, took upon him the state of the embryo of Vikuntha, and was born as her son. (A later mythology would have probably connected the name with the heaven of Visnu - the Vaikuntha of Visnu - *Wilson*).

1. *Yasupate vasunam, gopati gonam*, lord of abundant wealth and cattle; *वसुपते वसुनां* - the unnecessary apparent repetition of *vasu* and *go* is meant to intensify the poetic effect - according to *Sayana*, cumulative and intensive (वृत्त्य वृत्तिभ्यां त्वमित्त्व बहुत्वं च).

2. *Asmabhyam citram vṛṣṇam rayīm dah*, अस्मभ्यं चित्रं वृषणं रयिदाः, grant us various fertilizing riches (*Wilson*); अस्मभ्यं चित्रं जायनीयं वृषणं वर्षकं रयि धनं दा देहि, - a common refrain in all the eight verses of this hymn.

### Hymn 48

For verse 7, see Nir. III. 10

2. *Atharvanah vaksah*, the vaksa or head of the son of Atharvan.

1. Indra, am the striker off of the head of the son of Atharvan (See इदं वै तन्मयु दध्यङ्गयवर्णोऽशिवम्भमुवाच - SBr. XIV. 2.5.16, and अश्वस्य शोष्णां प्र यदोपमुवाच - I.116.12). *Dadhyañc* is the son of Atharvana. See our earlier notes.

1. 80.16; 116.12; 139.9; VI.16.4; IX. 108.4

*Tritavea*, i.e. for *Trita Aptya*, त्रित, त्रितऽअपत्य, who had fallen in a well. See II.11.19; VIII. 47.14; 16; X.48.2 and numerous others for *tritah*, *tritam* and *tritasya*.

*Dadhice*, दधोचे, See I. 117.22; X.48.2

दधोचः - I.84.13; 119.9 - *Sayana*

7. Single-handed I overcome this one (opponent); irresistible I overcome two. What can even three do (against me)? In battle I thrash them well, as if they were sheaves. How dare my enemies, who are without Indra, revile me?

Yaska (III.10) comments on this verse and utilizes this occasion to give the etymology of several numerals

एक इता संख्या	- One is the number gone a little, (from/इ, to go)
द्वौ द्रुततरा संख्या	- Two is the number running further, (√द्रु, to run)
त्रयस्तोर्णानां संख्या	Three is the number gone across furthest, (√त्रि, to cross).
चत्वारश्चिततमा संख्या	- Four is the number moved most, (√चत्, to move).
अष्टावश्नोते	, <i>asta</i> or eight is derived from √अश्, to pervade)
न न न वननोया, नावाप्ता वा	- nine, not to be won (√वन्) or not obtained (न+अव/आप्)
दश दस्ता, दृष्टार्था वा	- ten exhausted (दत्) or whose meaning is seen (√दृश्)
विंशतिर्द्विदशतः	- twenty is two times ten.
शतं दशदशतः	- a hundred, ten times ten
सहस्रं सहस्वत्	- a thousand, a powerful number.
अयुतं प्रयुतं नियुतं	- ayutam (ten thousand) prayutam (hundred thousand),
तत्तदभ्यस्तम्	nyutam (million), of these each latter, the former multiplied by ten.

अबुदो मेघो भवति। अरणमभ्यु। तदद्। अम्बुदो अम्बुमद् भातोति वा अम्बुमद् भवतोति वा। त यथा महान् बहुभलनि वर्षतदिवाबुदम् - *Arbuda* means a cloud; *aranam* means water; giver of water (cloud), it shines like water, or it seems to be like water. Just as that cloud when raining becomes a large mass, so like that is the number *arbudam* (ten millions) - Nir. III.1: अर्ण = उदकनाम, Nigh. I.12.

Khale, खले, in the battle (खले न पशोन्मति हन्मि भूरि - Nir. III.10); खल इति संग्रामनाम् Nigh. II.17; it is derived from √खल्, to fall (खलतेवा, or from √खल, to kill (खलतेवा)). The other meaning of Khala, i.e. threshold, is derived from the same root also (अयमपीतर खल एतस्मा देव); it is scattered over with grain (समास्करो भवति) - Nir. III.10.

### Hymn 49

The hymn has references to such terms as अत्कम् (3), कुत्सम् (3), (4), वैतसुम् (4), तुषम् (4), त्वदिमम् (= त्वदिदम्) (4), भृगयम् (5), श्रुतर्वधे (5), वैशम् (5), आयवे (5), पद्-गुभिम् (वदङ्गभिम्) (5), तत्वाय (5), नयवास्त्वम् (6), बृहदरयम् (6), तुर्वयम् (8), यदुम् (8), त्वष्टा (10), which have been mythologically interpreted by traditionalists. Many of these terms have occurred earlier in the Rgveda.

3 अत्कम्, atkam - I.95.7, 122.2, IV.16.13 - 2.5 V.74.5 VI.29.3; IX.69.4, X.49.3; 95.8; 49.9; 123.7

अतकान्, atkan, V.55.6

अत्के, atke, IX.101.14; 107.13;

अत्कः, atka - II.35.14; VI.33.3;

*Atkam*, अत्कं, coverer cf. (V)tra; coverer of enlightenment, son of an enemy (अत्कं आवृणोदकं, तन्मुपुनम् -*Sayana*);

*Nama*, नाम, water (नाम उदकं नामैतत् -*Sayana*)

4. *Vetasam*, वेतसून्, stubborn, unyielding, the only occurrence of the term is X.49.4;

वेतसः, *Vetasah*, IV.58.5

वेतसवे, *Vetasave*, VI.26.4

वेतसुम्, *Vetasum*, VI.20.8

To *Sayana*, it is the name of a Janapada or a county, एतन्नामकम् जनपदान्

*Smadibham*, स्मदिभम्, the word occurs only once i.e. in this verse alone; obstinate cloud.

5. *Mrgayam*, मृगयम्, sensual pleasure, *Sayana* takes it to be the name of an Asura. The word also occurs in IV.16.13

*Srutarvane*, श्रुतर्वणे; one adept in divine knowledge; according to *Sayana*, the name of a Maharsi; as *Srutarvani*, श्रुतर्वणि it occurs once in VIII.74.13

*Vasam*, वैशम्, one present through and through; pervading one; name of person; the word occurs in V. 85.7, and no where else.

*Ayave*, आयवे, for *Ayu*; for the living one; for the progressive. See also : I.31.2; II. 140.8; II. 2.8; III. 60.7; V. 7.6; VII. 4.3; VIII. 15.5; IX. 67.8; X. 49.5.

*Padgrbham*, पदगृभिम्, incoming obstacles; name of some one (uncertain). The word occurs nowhere else in the *Rgveda*.

*Savyaya*, सव्याय, for *Savya*; for minimizing troubles; name of some one For *Savya*, see:

सव्यः - I. 82.5

सव्याम् - VIII.4.8

सव्यतः - II. 11.18

सव्याय - X.49.5

सव्यतम् - VIII.24.5

सव्येन - I.100.9; V.36.41;

सव्या - II.27.11

VIII.81.6

6. *Navavastvam*, नववास्तवम्; occupant of a new habitation; also see I.36.18; VI.20.11 besides X. 49.6; an adversary of Indra

*Bṛhadṛatham*, बृहद्रथम्, possessing a big body; having a big chariot

For this term, see

बृहद्रथम् - I.36.18; X. 49.6

बृहद्रथा - V. 80.2

बृहद्रथिम् - VI. 49.4

बृहद्रथे - I. 57.1

8. *Turvasam* and *Yadum* - see earlier notes.

The words occur in pair at the following places.

I.36.18; 54.6; 174.9; VI.20.12; 45.1; VIII.4.7; 7.18; IX. 61.2, X.49.8

*Turvasam*, तुर्वशम्, one who possesses an easy self-control.

*Yadum*, one quick in efforts.

## Hymn 50

For verses 1 and 6, see Nir. XI. 9 and V. 25 respectively.

1. See also Yv. XXXIII.23.



Bring your worship to the great (god) who is exhilarated and (who is giver of) food, who is dear to all men, who is all powerful to Indra, whose great strength is very over-powering, whose great glory and power, heaven and earth honour.

(प्रजर्च) Honour with praise (महे) the great god, (अन्पस) giver of sacrificial food, अन्नस्य दात्रे, who is being exhilarated, i.e. who is rejoicing, मोदमानाय, or who is being implored, स्तूयमानाय, शब्दायमानायेति वा who is dear to all men; and विश्वामुवे, who is all powerful, and इन्द्रस्य, to Indra, (यस्य सुमख तदो महि) in whose pleasure there is exceedingly great strength, इन्द्रस्य यस्य प्रीतो सुमहद् बलम् and महिश्रवः and most praiseworthy glory, महद्य श्रवणीय यज्ञ and (तृम्यं च) power bestowed on men. (रोदसी तपयत) Heaven and earth worship you (द्यावापृथिवी यः परिचरतु इति).

Yaska further remarks : कमन्यं मध्यमादेवमवस्यत i.e. what god other than the atmospheric would the seer have thus addressed

6. *Eta Visva savana* etc., O son of strength, thou soon drawest or favourrest all these pressed Soma juices or places which thou supportest thyself. (एतानि सर्वाणि स्थानानि तूर्णमुपाकुर्वे। स्वयं यत्तस्य पुत्र यानि धत्तव - Nir. V.25).

*Yajnah, mantrah and brahma*, यज्ञः मन्त्रः - the sacrifice, the hymn, the sacred text (यज्ञोर्मन्त्रः। इज्यतेऽनेनेति यज्ञकरणं साधनं मूर्तो मन्त्रः। यजुरित्यर्थः बह्वपरिवृद्धम्। अस्त्रमित्यर्थः। तदुभयात्मकं वचः उद्यतं भवतीति शेषः। - *Sayana*; बह्व = परिवृद्धं शत्रुम्, = the prayer that is not recited aloud.

### Hymn 51

For verses 1, 8 and 9, see Nir. VI.35, VIII.22 and VIII.22 respectively.

In reference to the hymns 51, 52 and 53, Sayana quotes a curious legend, partly taken from the Taittiriya Samhita, II. 6.6. It is said that Agni had three elder brothers who were killed by *Vasatkara* (वषट्कार) in the form of a thunderbolt, and by *havir-vahana* (हविर्वहन), the oblation-bearer of the gods. Agni-Sancika (अग्नि सौचीका), afraid of sharing the fate of his elder brothers, fled and hid himself in the deep water. The fishes betrayed his retreat to the gods who were searching for him, and upon this discovery, the dialogue recorded in these three suktas is supposed to have occurred. (*Wilson*)

Sayana regards *Vasatkara* and *havirvahana* as proper names, but they really denote certain acts. *Vasatkara* is the utterance "vasat" and the conveyance of oblations to the gods is *havirvahana*. Perhaps, the agni, first produced by attrition was not strong enough to carry oblations to gods.

1. *Mahat tat ulbam sthavidram tadasi*, महत् तत् उल्बं स्थविर्दं तत् आसीद् Great was that cover and compact also. *Ulbam*, उल्बं, cover (derived from the root ऊर्णु, (to cover) or from √वृ to cover (उल्बमूर्णतिः वृणोतेर्वा - Nir. VI.35; उल्बं प्रावरणम् - *Sayana*).

3. *Dasa' antarusyat*, दशऽअन्तरुष्यात्, ten hiding places (of Agni or fire) : (i) heaven, (ii) mid-air, (iii) earth (i.e. the three worlds); (iv) Agni, (v) Vayu, and Aditya (i.e. the three divinities, the terrestrial fire of attrition, lightning among clouds, and nuclear heat in the sun; (vii) waters (viii) heat or energy in shrubs, (ix) fire in the trees, and (x) fire in the bodies of living beings.

(अग्नेर्हं गूढानि दश स्थानानि भवन्ति - प्रथिव्यादयस्त्रयो लोका, अप्रिवाद्यादित्यास्त्रयो देवा आप ओषधयो वनस्पतयः प्राण शरीरिमिति दश स्थानानि - *Sayana*).

4 *Hotrā*, होत्रात्, i.e. Havirvahana, personified, (होत्रात् होतव्यात् हविर्वहन दित्यर्थ - *Sayana*), functionally, i., having been made the bearer of oblations.

6. *Agneḥ purve bhātaraḥ*, the elder brothers of Agni; the preceding places of the flaming fire. *Sayana* enumerates them as (i) *bhupati*, (ii) *bhuvanapati* and (iii) *bhutanam patih* (घातरः भूपतिर्भुवनपतिर्भूताना पतिदिति त्रयो प्रजा - *Sayana*).

3 After having explained the *Apri* duties in the Eighth Chapter (Nir. VII. 4-21), Yaska asks, "Now who is the god to whom the *prayaja* प्रयाज or introductory and the *anuyaja*, अनुयाज, the concluding oblations are offered?" The general consensus is that they are offered to Agni. Now Yaska quotes the two verses, 8 and 9, from the present R̥gvedic hymn.

The introductory (प्रयाज) and the concluding (अनुयाज) oblations are exclusively mine. Give me, O gods, the juicy portions of the offering, butter of waters (घृतं च अपां) and the fragrant exhalations of herbs (पूरुषं च ओषधीनां). May the life of agni be long. (8) The introductory and concluding oblations are exclusively thine, and so will be the juicy portions of the offerings; nay this whole sacrifice will be thine, O Agni; to thee will bow down the four quarters. (9)

Passages from other sacred texts do not agree to this view. According to some authorities, the *prayajas* and *anuyajas* belong to (i) to metres (SBr. I.3.2.9) - छन्दानि वै प्रयाजाश्छन्दांस्यनुयाजाः; (ii) to seasons (SBr. I.3.2.8, Kausi, Br. III.4) - ऋतवो वै प्रयाजाः ऋतवोऽनुयाजाः; (iii) to animals (Kausi, Br. III.4) - पशवो वै प्रयाजा पशवोऽनुयाजाः; (iv) to prana or vital breath; or to prana and apana (Air. Br. I. 11.3; 17.14), or (v) to atman (Tait.Sam. VI.1.1.5.4, आत्मा वै प्रयाजा आत्मा (or प्रजा) वा अनुयाजा).

The *prayajas* are the portion of the oblation which are to be offered before the *pradhana* (or principal ceremony), the *anuyajas* after it. प्रयाजान् प्रधानस्य प्रमुखे यष्टव्यानेतन्नामकान् हविर्भागान् तथा अनुयाजान् अनु प्रधानात्पश्चाद् यष्टव्याने तन्नामकान् - *Sayana*).

*Urjasvantam haviṣo bhagam* - the strong portion (or the juicy portion) of the *haviṣ*, is that called the *Svisakṛt*, the concentrated portion of all the ingredients, the *caru* (चरु), *purodasa* (पुरोडाश) etc. after sprinkling afresh (ऊर्जस्वन्तं प्रत्यभिधारणास्तारवन्तं हविषः सर्वस्यापि चरुपुरोडाशादेः भागं त्विष्टकृदाख्यं भागं दत्त - *Sayana*).

## Hymn 52

For verse 3, see Nir. VI.35

2. *Samid* = Sam 'it - तमिदम् - fuel, moon (समित् सपिदश्चन्द्रमा. चन्द्रमा भवतु ब्रह्मा - *Sayana*). Moon is identical with Soma and hence *Samit* becomes Soma, and thence an oblation of Soma. On the ritual side, Agni being *hotr*, Asvins being *adhvaryu*, Soma becomes *brahma*.

3. This same sacrificer, who is the maker of Yama carried oblations which the gods enjoy. He (Agni) is generated every month, day by day; the

gods appointed him their oblation bearer.

On this Yaska comments : This same sacrificer who is the maker of Yama, carries food which the gods eat. He is generated every month or even every fortnight, day after day.

Kiru, किरु = कि + ऊँ ; कि. = को भवति i.e., who is, कीदृशो भवति। तस्य को व्यापार इत्यर्थः, or of what type is he, or what is his function -- *Sayana*.

Yamasya, (Afraid) of Yama or death (यमस्य मृत्योः भीनः सन्निति शेषः कमपि हुतं अहं भयति देवान् प्रति । What offering does he bear that the gods accept -- *Sayana*).

Yamasya may also mean : the servant of Yama, referring to Agni as the burner or consumer of the dead. (*Wilson*).

Ahah ahah jayate, अहः अहः जायते, born day by day, since Agnihotra is performed every day, and for that the fire is kindled afresh every day.

Masi-masi, मासि मासि -- month by month, the *pitryajna* is performed every month and similarly we have other periodical rites performed fortnightly, four-monthly, six monthly or annual. (प्रतिदिनमग्निहोत्रार्चम् । प्रथमासे जायते पितृयज्ञार्चम् । एतत् कालं द्वयमुपलब्धं पक्षं चतुर्मासं यष्मात् संवत्सरादीनाम् -- *Sayana*)

There is another interpretation also. When we speak of "day by day", we refer to the Agni of the sun who rises every day, and when we refer to "month by month", we refer to the moon. (अहः अहः सूर्यात्मना जायते मासि मासि चन्द्रात्मनेति -- *Sayana*).

4. *Panca yamam*, of five ways; this refers to the *pankta yajan* (पञ्चयामं पञ्चविधं यजनम् । पाङ्क्तो हि यज्ञः -- *Sayana*).

*Trivrtam*, of three types, i.e. of the morning Savana, the midday Savana and the third Savana (त्रिवृत्तं तवनत्रयं भेदेन त्रिप्रकारम् -- *Sayana*)

*Sapta-tantum*, of the seven threads, i.e. the seven metres of the *mantras* (सप्त तन्तुं सप्तभिः छन्दोमयैः स्तुतिभिर्विस्तृतम् -- *Sayana*) or having seven performers (सप्त होता).

## Hymn 53

For the verse 4, see Nir. III. 8

3. *Yajnasya gubyam jihvam*, यज्ञस्य गुहां जिह्वम् = The mysterious tongue of the yajna; this refers to Agni. The fire is kindled, the Agni becomes the tongue of the gods, by means of him they drink the libation, (अग्निर्हि यज्ञस्य जिह्वा, तेन देवानां पानाग्निहोत्रेनोपचारः -- *Sayana*)

4. Today, then, let me first think out the speech, with which we, the gods, shall overcome the demons. Ye partaker of sacrificial food, ye holy five-tribes, enjoy my sacrifice.

*Asuran*, असुरान्, of the asuras or demons or of vital breaths.

Demons (*a-su-rah*) are so called because they delight in evil places (असुरः असुरताः), or they are expelled from places (from *√as*, to throw; म्यानेष्वस्ताः).

Or else, *asuh*, असु, is a synonym of vital breath (अपि वा सुरिति प्राणनाम्); inhaled, it rests in the body, i.e. endowed with it (*asu + rah*) (अस्मिन् शरीरे भवति। तेन तद्वन्तः -- Nir. III.8)

Yaska gives a quotation. सोर्देवानसु ११, तत् सुराणामसुरत्वम्। असोरसुरानसुजन्तदसुराणामसुरत्वम् - He created gods or *suran* from good (सु), i.e. the characteristic of gods. He created demons (*asuran*) from evil (*a + su*, अ + सु, not good, i.e. evil); that is the characteristic of demons (Nir. III.8, cf. तेनासुरानसुरानसुजन्त, तदसुराणामसुरत्वम् -Tait. Br. II. 3.8.2.4)

Urjuda, ऊर्जद, partakers of fuel or sacrificial food and holy; i.e. eaters of the sacred food and holy. (ऊर्जद उत यज्ञियास । अन्नादाश्च यज्ञियाश्च -Nir. III.8.

Urj, ऊर्ज, is a synonym of food (ऊर्जित्विन्ननाम); so called because it gives strength (ऊर्जयतीति ततः); or it is easy to divide when cooked (यच्च सु प्रवृक्त्वमिति वा -Nir. III.8).

Pancajanah, the five types of men; the five tribes - Gandharvas (गन्धर्वा) the manes (पितरः), gods (देवाः) demons (असुरा), and evil spirits (रक्षसाँ), or the people of four *varnas* with *nisada* as fifth (*Aupamanyava*):- गन्धर्वा पितरो देवा असुरा. रक्षासीत्येके। चत्वारो वर्णा निषादः पञ्चम इत्यौपमन्यवः (Nir. III.8)

Nisada, निषाद, hunter, or one who catches fishes, He is so called because he lives by killing animals. Sin is embodied (नि + षद) in him is the etymology given by etymologists (निषदः कस्मात्। निषदनो भवति। निषण्णमस्मिन्नाप-कमिति नैरुक्ताः -Nir. III.8)

Panca, पञ्च, five; this is so called since it is the united number, i.e. it remains uninflected in the masculine, feminine and neuter genders (पञ्च पृक्तं संख्या। स्त्री पुं नपुंसकेष्वपि विशिष्टा -Nir. III.8).

## Hymn 54

4. Catvari te asuryani nama adabhyani - चत्वारि ते असुर्याणि, नाम अदाभ्यानि, Four are the asura - slaying uninjurable forms. The word *nama*, means forms or bodies (नाम नामकानि शरीराणि -Sayana. In hymn 54, verse 1, we have *tai nama*, तन्नाम which is interpreted as चत्वारि ते असुर्याणि नाम by Sayana.

The four forms are: (i) *mahat*, the first modification of prakṛti; also identified with ether or *akasa* (ii) *usas* or dawn, (iii) the sun, the aditya, (iv) *kala* or time (यत्, उपसृ, आदित्य, काल)

o. *Brhadukthā* - the one equipped with vast divine knowledge. (बृहदुक्त्यात् प्रभूत शस्त्रयुक्तात्)

The name of the seer of this hymn is also *Brhadukthā*, belonging to the family of *Vamadeva*.

For other references of this word, also see

बृहत्सु उक्थः - V. 19.3; X. 56.7

बृहत्सु उक्थत् - X. 54.8

## Hymn 55

1 *Tat nama guhyam*, तत् नाम गुह्यम्, the form held secret (see X.54.4, चत्वारि ते असुर्याणि नाम)

*Guhyam* secret, not known, unmanifested (गुह्यं गोपनीयमप्रकाशितम् -Sayana)

*Dure*, at a far distant (दूरे विप्रकृष्टे दूरदेशे वर्तते -Sayana)

**Abhika**, in the proximity, near (अभीके अन्तिके नामैतत्, त्वत्तमीपे - *Sayana*); also परस्परव्यक्त, सापेक्षे वर्तते, relatively placed.

**Astabhnah**, got alarmed (अस्तम्भा स्तम्भितवानसि).

**Bhratuh**, प्रातु, of the brother, i.e. of the *parjanya* (rain).

**Putran**, children, sons, i.e. aggregates of water (पुत्रान् पुत्रस्थानीयानुदक संस्त्यावान् - *Sayana*)

*Parjanya* is regarded as the brother of *Indra*, and *Indra*'s sons are aggregations or conglomerations of water.

2. **Mahat nama gnyam**, the mighty mysterious form, it stands for sun, which is so mighty, *mahat* is the first in the list of four names (महत् अत्यन्तं प्रवृद्धम्) It stands for *akasa* (ether also since from ether, void or *akasa*, all the heavenly bodies are born) आकाशात्मकादि परमेश्वरस्वरूपात् मूलभूतव्यक्तिकं जगदुत्पद्यते, *mahat* also means matter or *Prakṛti*, the penultimate source in the evolution of universe (प्रकृतेर्महान् - *Samkhya*; आकाशाद्वायु - *Tait. Br. VIII 1*), *Sayana* identifies it with *parmesara*, the creator.

3. **Panca devan**, पञ्चदेवान् - the five orders of divinities or beings - *deva*, *manusya*, *pitr*, *asura*, and *raksas* (पञ्चदेवान्-देवमनुष्यपित्ररक्ष - संज्ञकान् - *Sayana*).

**Sapta sapta**, seven, really all the sevens: in mythology seven troops of *maruts* (people), also the seven rays of the sun, the seven senses, the seven worlds and so on, all the sevens.

**Catuh' trimsata**, thirty-four deities - 8 *Vasus*, 11 *Rudras*, 12 *Adityas*, *Prajapati*, *Vasatkara* and *Viraj*, "Endowed with light (*gyousa*) of like nature (*sarupena*) and with various (*purudha*) functions (*ivratena*). Also "(*Indra*) contemplates with his four and thirty-fold light of one colour but various functions." (*Wilson*)

4. A glorification of *Indra*, appearing as dawn and finally as the sun.

**Yat te janyam avaram**, since thy relationship is downwards) (नामित्वं जान्यदं, अवरं जवाद्मुखम् अस्वदभिमुखम्)

**Parasyah**, stationed on high (परस्या उपरि स्थिताया - *Sayana*)

**Yena pustasya pustam**, in glory or light, greatest sustainer among the sustainers; this refers to the mighty sun, who is the third name or form in the list of four (येन तेजसा पुष्टस्य पोषयुक्त्यापि पदार्थस्य पुष्टं जतिशयेन पोषयुक्तमादित्यम् - *Sayana*).

5. *Indra* in this verse is identified with Time, which is his fourth form; the earlier three forms being *Mahat*, *Usas* and *Aditya*.

**Devasya pasya Kavyam Mahitva** - देवस्य पश्य काव्य महित्वा, -O people, see the might (or poem) of the Time - form *Indra* or God (देवस्य काशात्मकस्य इन्द्रस्य महित्वा महत्त्वेनोपेतं काव्य सामर्थ्यं पश्य पश्यत, हे जना - *Sayana*)

**Adya mamara sab hyah samana**, अद्य ममार स ह्य समान, he dies today, he is alive tomorrow.

Compare with - यमीहा समयसा सपर्यते समाने योना मिथुना समोकसा। दिवा न नक्त पलितो बुवाजनि पुल्ल चरन्नजरो मानुषा युगा। (I.144.4)

A textual authority is support of re-birth

6. **Arunah soparana**, अरुण सुपर्ण, purple-coloured bird, *Indra* in the form of purple *suparna*.

**Sakmana sakah**, शक्मनः शाकः, strong with vigour (शक्मना शक्मैव शाकम्। शक्मना यत्नेन शाकः शक्तः)

**Yat ciketaṁ satyam**, यत् चिकेत सत्यम् that which he knows is truth.

**Jeta**, जेता, conqueror of wealth.

**Data**, दाता, distributor of wealth.

**Sanat anidab**, सनात् अनीकः, having no nest since eternity (सनात् पुराणं अनीकः अनीकः नीदस्याकर्ता -*Sayana*)

### Hymn 56

1. **Ekam**, एकम्, one portion (एकं एकोऽङ्गः -*Sayana*) Literally, "This one of thee, the other is one; with the third light, enter.

As  *jyotis* occurs in the third place, *Sayana* concludes, it is required in the two preceding, understanding however by *jyotis* first *agni*, fire or vital warmth, second *vayu*, air or vital breath, and the third *caitanya*, intelligence or soul.

Traditionally we are told, that the verse is addressed by R̥si to his deceased son *Yajin* and the purport is to enjoin the reunion of the vital with the external elements, vital warmth with fire, vital breath with air, the soul animating the body with that animating the sun. The sun is known to be the soul of the animate and inanimate world (सूर्यं आत्मा जगत्स्तन्मुपश्च -1.115.1).

5. **Rajah purva dhamani mimanah**, राजा पूर्वधामानि मीमाणाः (राजः लोकम्। लोका राजांस्तु च्यन्ते, Nir. IV 19) पूर्वधामानि पूर्वार्णि स्थानानि अमिता अन्यैरभितानि मीमानाः परिच्छिन्दन्तः परि चक्रन्। पर्यङ्गमन् -*Sayana*); or having subdivided the planets, lunar asterisms etc. (स्वसामर्थ्येन सर्वं लोकं व्याप्य पुरातनानि ग्रहनक्षत्रादीनि परिच्छिद्य सर्वभूतानि नियम्य प्रजा अनुदकानि तेजांसि वा प्रसरितवन्तः -*Sayana*).

6. **Trīyena Karmāna**, by the third act of duties. The three obligations of every man are: (i) obligation towards R̥sis, ऋषिऋणः; (ii) obligation towards Nature's bounties, देवऋणः; and (iii) obligation towards parents, or elders, पितृऋणः (ब्रह्मचर्येणर्षिभ्यो यज्ञेन देवेभ्यः प्रजया पितृभ्यः -Tait. Sam VI.3.10.5) These obligations are fulfilled respectively by *Brahmacarya*, *Yajna*, and *Prajanama*, i.e. propagation of children.

7. **Nava na ksodah pradisaḥ prthivyaḥ** नावा न क्षोदःप्रदिशः पृथिव्याः, - Just as men cross over the water in several quarters of the earth in a ship

**Svastibhiḥ aṁ durgāni viśva**, स्वस्तिभिः अंति दुर्गाणि विश्वा, and just as they get over all difficulties by the blessings (*svasti*) of (Lord).

**Ksodah**, क्षोदः, water.

**Durgāni**, दुर्गाणि, difficulties (दुर्गाणि दुःखेन मन्तव्यानि अतितरन्ति तद्वद् -*Sayana*, which could be got over with pain and effort).

### Hymn 57

*Sayana* quotes a legend before commenting on the hymn. There were four brothers, Purohitas of the Raja Asamati (असमति) of the family of **IKSVAKU**, इक्ष्वाकु - *Bandhu*, बन्धु; *Subandhu*, सुबन्धु; *Srutabandhu*, श्रुतबन्धु, and *Viprabandhu*, विप्रबन्धु. For certain reasons the king dismissed all of them,

and in their place appointed two others. They were Mayavins or magicians. This offended all the four brothers; they instituted magic ceremonies for the Raja's destruction. When Mayavins heard of this, they put Subandhu to death. On this, the other three (Bandhu, Srutabandhu and Viprabandhu) composed a hymn for their own safety. The present hymn is that one. But the legend is merely of a later imagination, of course; and has no historic authority.

1. *Ma pra gama pathah vayam*, मा प्र गम पथः वयम् may we not be asray from the (right) path.

*Ma antah sthuh nah aratayah*, मा अन्तः स्तु नः अरातयः, may not our enemies (अरातयः) remain on their positions; may our evils and short comings not stay in our hearts.

2. *Agni* is invoked in the verse who is the *tantu* or thread of the sacrifice, the bearer of oblations and the main requisite in the Yajna. (तन्तु आहवनीयादि रूपेण विस्तृतः। यज्ञस्य प्रसाधनः, प्रकर्षण साधयिता। देवेष्वनन्त देवः स्तोत्रं हि ऋत्विजिभ्य रित्तिरितो वर्तते येषां - dawn out by *Nasimahi*, तस्मिन्निहि, may we obtain the favour (of Agni).

3. *Pitṛnam manmabhih*, with the praises of the pitṛs, i.e. elders, the men of experience (पितृणां अगिरस्ता मन्मभि मननीयैः स्तोत्रैः - *Sayana*).

5. *Jivam vratam*, जीव व्रतम्, all the functions of life, the proper working of the complex of sense organs and vital breaths. (जीवं व्रतं प्राणादीन्द्रिय संचातम् - *Sayana*).

6. *Vrate*, व्रते, assignments (व्रतमिति कर्मणाम् - *Nigh II.1*).

*Prajavantah*, प्रजावन्तः, blessed with progeny, i.e. children and grandchildren (प्रजावन्तः प्रजाभिः पुत्रपौत्रादिभिर्युक्ताः सन्तः; - *Sayana*).

For verses 4,5 and 6, see also Yu III.54,55 and 56

## Hymn 58

*Manas* or mind is the deity of this hymn. Mind sometimes usurps the functions of the self also, and hence *manas* may mean soul also.

"*Yat te.....mano jagama durakam tatta a vartaya masiha ksayaya jivase*" is the refrain of the 12 verses of this hymn.

"We bring back that (spirit) of thine, to dwell here, to live long" (*Wilson*), यत् तव मनः दुरजगाम, तत् तव मनः आ वर्तयामः अस्मिन् लोकं निवाताय जीवनाय च - *Venkata*

1. *Yama Vaivasvatam* - Yama, the son of Viśvasvat, *yama* is the Supreme Lord, who enforces His law and order in the universe; He is *vaivasvata*, since He is the Lord of regions.

*Jivasa*, जीवसः, for long life.

A *vartayamah*, आ वर्तयामः, call you back. According to *Sayana*, the verses of this hymn are addressed to Subandhu (हे सुबन्धो!).

3. *Calurbhrstim bhumim*, चतुर्भूष्टिं भूमिम्, to the four-quartered earth (चतुर्भूष्टिं चतुर्दिशु भूमौ यस्याः सा - *Sayana*)

4. *Catasrah pradisah*, चतस्रः प्रदिशः, to the four regions (of space) (प्रकृष्टा महदिशः).

5 Samudram amavam, to watery ocean, to clouds, to the vast cosmic plasma. (अर्णवम् अगस्त्युदकानि तद्वन्तं समुद्रं मेघं वा -Savana)

6 Pravatah maritibh pravat- नरीचीः, high velocity rays of light (प्रवतः प्रागच्छन्ती)

7. Apah-*asadhah*, अपः जोषयीः, to flowing waters and plants.

8. Suryam usassam, सूर्यं उपसतम् to the sun and dawn.

9. Parvatan bhatah, पर्वतं बृहत्, to the extensive mountain.

10. Visvam idam jagat, विश्वमिदं जगत्, to the entire universe.

11. Parah paravatah, पराः परावतः, to far far distant places (अत्यन्तं दूरदेशान्).

12. Bhutam ca bhavyam ca, भूतं च भव्यं च, to past and to future; through the time parameter.

### Hymn 59

For verse 5, see Nir. X.40.

1. Ayuh tari, आयुः तारि, life be augmented, (According to Savana, the life of Subandhu, सुबन्धो.)

Nirrtih, निर्ऋतिः, death-borne calamity; fear of death; dread of calamity, it is the deity of sin (निर्ऋतिः पापदेवता).

Parataramsu nirrtih jibitam, परातरं तु निर्ऋतिः जिहीताम्, may Nirrti depart to great distances. [Nirrti is a synonym of earth also. Nigh I.1].

2. Jarita, being praised (जरिता जीर्णास्तुता वा -Venkata) The first three verses have Nirrti as the deity; of verse 4, the deities are Nirrti and Soma both.

4. Mo su nah mrtyava para dah, मो पु णः मृत्यवे परा दाः—may us not Soma give up to Death.

Pasyema nu suryam uccarantam, पश्येम नु सूर्यं उच्चरन्तम् -Extend our life that we may live long to behold the rising sun, (उच्चरन्तम् ऊर्ध्वं गच्छन्तम्, उदयन्तम् -Savana)

5. Asunite mano asmasu dharaya, असुनीते मनो अस्मासु धारय, O the life-giver, give us back the departed spirit, or the lost courage.

Asunitih, असुनीति, the life-giver, or the breath restorer (मनुष्याणां असु शरीरतो नयति ता असुनीति नाम -Venkata; असुनीते मनुष्याणामसूनां नेत्रि देवि। -Savana); also the life-giver Lord (हे प्राण प्रापक ईश्वर)

O Asuniti, support the mind with us for the continuation of life; prolong well our age. Make us happy in the sight of the sun, do thou increase our body with clarified butter. (Nir. X. 40)

Asuniti is so called because it carries the breath away (asun nayati; असुनीतिः। असु नयति, Nir. X.39).

Grtena, घृतेन; by ghṛta; by water; by butter; by lustre (तेजो वै घृतम् -Mait. I.2.8)

Jivataya, जीवातवे, for the long continuation of life.

Rarandhi, सरन्धि make us complete (-Nir).

The verb *radh* (in सरन्धि *rarandhi*) is also used in the sense. "to be subdued" (रघ्यतिर्वशमनेऽपि दृश्यते -Nir. X. 40).



6 Anumate, अनुमते, O loving mother, O mother of grace, the giver of deep insight (one of the three goddesses Aditi (अदिति), Anumati (अनुमति) and Sarasvati (सरस्वती)).

Rapah, रप , iniquity, evil, sin (यद् रप पापं कृच्छ्रमस्ति -*Sayana*)

Ksama, क्षमा, remove (क्षमा क्षमाया तस्याम्। यद्वा पृथगप्युच्यते। क्षमाप्यपहरतु *Sayana*)

Apbharatam, अप भरताम्, take away (अप भरता अपहरता अपनयताम् -*Sayana*)

9. Ava dvake, अव दके, come down by two; through Asvins, who come in duels.

Av trika, अव त्रिका, come down by threes, through the three divines; Ida, Sarasvati and Bharati.

Ksama, क्षमा, the earth (Nigh. 11) (क्षमा क्षमाया चरिष्यु चरन्ति एककम् - *Sayana*), the one moves or wanders singly on the earth; this is Agni.

(क्षमाया चरति एकम्। इति अग्निमाह - *Venkata*) 8, 9, 10 - The refrain in all these three verses is भरता अप यत् रप, द्यौ पृथिवि क्षमा रप, नो सु ते कि चन आमम् - Heaven and earth remove all iniquity; let heaven (or earth) (take away) iniquity; may no ill ever approach thee. (According to the traditionalists, these verses are meant to protect Subandhu).

## Hymn 60

For verse 3, see Nir. XII. 30.

2. Asamatim, असमातिं, uncontrolling; submerged; unrestraining, having no control on the sense organs; name of a king according to traditionalists (असमाति गजानम् - *Sayana*)

Nitosanam, नितीशनम्, the destroyer (of enemies) (नितीशनं शत्रूणा हन्तारम् - *Venkata*)

Bhajerathasya, भजेरथस्य, of Bhajeratha; one born in the family of king Bhajeratha (*Sayana*), of the human body, meant to fulfil desires; a defence vehicle.

Niyayinam ratham, निययिनं रथ, quick-moving (or well-controlled) chariot; conquering chariot.

Satpatim, सत्पतिं, the Supreme Controller.

3. Pavirvan, पवीरवान्, one armed with sword or javelin (पवीरवान्। पवीर । पवि। खड्गवान् - *Sayana*).

Pavib, पवि , means a javelin because it tears the body open (पवि शल्यो भवति। यद् विपुनाति कायम्, तद्वत्, *Paviram* means a pointed weapon i.e. furnished with javelins (पवीरमायुधम्), *paviravan*, one who possesses this weapon, i.e. *Indra*. (तद्वान् इन्द्र पवीरवान् - Nir. XII. 30)

Atitasthau paviravam, *Indra* stood at the head (अतितस्थौ पवीरवान्). For *pavirava*, पावीरवो, or divine speech, see X 65.13, Nir. XII. 36

Apiravan, अपीरवान्, unarmed with sword or javelin

4. Panta Krtayah, पन्त कृत्य , people belonging to five classes: Nisoda, and people of four varnas, (निषाद पन्तमास्यत्वार) वर्णा. - *Venkata*)

5. Rathapresthesu, रथप्रोष्ठेषु, In the persons attached to the chariots of body. S. n. uai persons.

Asamatsu, असमाप्तिषु, in the uncontrolling ones in them, who have no restraint

6. Agastyasya nat'bhyah, अगस्त्यस्य नन्ऽभ्य, nephew of Agastya, for the faculties of a sin-free person.

Penā, पणीन्, of temptations, niggard withholders.

7. Subandho, सुबन्धो, O good brother, O good friend (for mythology, see *Bṛhaddevata* VII.97-102).

12. Ayam me hastah bhagavan. अयं मे हस्तं भगवान्, this my hand is fortunate, since by my efforts, by my remedies this person has been cured. In mythology, the patient Subandhu rises from coma.

### Hymn 61

A hymn of 27 verses, with *Visvedevah* as docties, and Rsi Nabhanedistha of the race of Manu (नाभानेदिष्ठो मानवः, Air. Br V 14). The word nabhanedistha, नाभानेदिष्ठ, occurs only once in Rgveda X.61.18 standing for *vayu* or air. In the present hymn following terms occur as adjectivals for Nabhanedistha:

मूर्तस्वचाः (1), fierce-voiced, उद्यत वचन

धिर्यंश्वा (18), supporter of the rite, कर्मणोधारक

कस्यचित् श्वान्तस्य (21), of a certain tranquil person, कस्यचित् प्रवृद्धस्यश्रान्तस्य

■

विप्र (23), sage, एषा प्रेष्ठ, most dear to them, the Angirases, अगिरसां प्रियतमः. Manu is the son of Vivasvat or Aditya, and Nabhanedistha is the son of Manu, and hence related to heaven (तद्वन्धुः सूरिर्दिविते - the kinsman of the earth, the utterer of praise belonging to thee who abides in heaven).

We have an interesting legend in the *Aitareya Brahmana*, V.14: The brothers of Nabhanedistha partitioned among themselves to his exclusion the whole of the paternal wealth, whilst he (Nabhanedistha) was engaged in his religious studies. Upon their completion, Nabhanedistha applied to his father for his portion, but there was nothing left, and his brothers refused to give up any of theirs. As a compensation, Manu recommended him to apply to the Angirases who were engaged in a sacrifice for obtaining *Svarga*, but having come to the sixth day, were so perplexed by the number of the mantras (verse) that they could go no further without assistance. Nabhanedistha went to them, and repeated for them this and the following Suktas (hymns 61-62), and through the efficacies of these two Suktas, they went to heaven, leaving to him the remainder of the sacrifice, a thousand head of cattle. As Nabhanedistha was walking off with them, he was stopped by Rudra, seated on a black corpse, who claimed whatever was left at a sacrifice as his right. The claim was referred to Manu, the law giver, the patriarch. Manu gave his decision in favour of Rudra, and consequently, Nabhanedistha relinquished the cattle to Rudra, who in reward of his ready acknowledgement of the truth presented the cows to him.

1. Gurta'vacah, गुर्तस्वचा, preceptor uttering mystering mysterious knowledge; (उद्यतवचनः नाभानेदिष्ठः - *Sayana*)

**Manhane'sthab**, म॒हनेऽस्थाः, engaged in an act of partitioning (म॒हने का मा॒गप्र॒दाने वर्त॑मानाः प्रा॒तरः —*Sayana*)

**Krana**, क्रा॒णा=भा॒गं कु॒र्वाणा=भा॒गं कु॒र्वाणौ

**Pakthe abani**, प॒क्थे अ॒हनि, on the day, the ceremony is to be matured (प॒क्थे प॒क्तव्ये अ॒हन् अ॒हनि —*Sayana*).

**Sapta hotr**, स॒प्त॒होत॑रन्, seven priests as hotr, prasast, brahmanacchans etc

**Itah' uti**, इ॒त ऊ॒ति, rapid in movement. (इ॒त ऊ॒ति इ॒तो ग॒मन॑वत्, going from hence —*Sayana*, to Sayana, it could also be a name of Asvins - He begot the Asvins - रे॒त इ॒त ऊ॒ति सि॒ञ्चत् ज॒नका॒मास॑श्चि॒न्नौ —*Sayana*)

3. **Manah na tigmam dravanta**, rushing swiftly as mind (म॒न न य॒था म॒न ती॒क्ष्णमा॒शु घा॒वति आ॒गच्छ॑ति द्र॒वन्ता द्र॒वन्तो ग॒च्छन्तो —*Sayana*)

4. **Divah napata**, दि॒व न॒पात॑, children of heaven, alternatively, not making heaven to fall, दि॒व दी॒प्यमा॒नस्य॑ स्वर्गस्य प्रकाशात्मकस्य यागस्य वा न पातयितारौ अ॒श्विनौ —*Sayana*.

5. Brahma's daughter is either Heaven or Dawn i.e. the sun impregnating his own daughter. The verses 5-7 refer to begetting of Rudra by Prajapati. According to Wilson, "there is an evident blending and confounding of the two, especially in the legend of Brahma's incestuous passion for his daughter. She according to the Aitareya Brahmana, III.33, being, according to some, the Heaven, according to others the dawn.

7. **Vestob patim**, वा॒स्तोः प॒तिम् — the lord of hearth, lord of sacrifice. This refers to Rudra (Ait.Br. III.33). There the gods, incensed by Brahma's wickedness, seek for some one to put him to death; but each feeling his own inability, they create Rudra for the purpose. Here the myth becomes astronomical. Rudra wounds Prajapati, who had assumed the form of a deer, and flying to heaven becomes the asterism *Myasirsa*, मृ॒गशी॒र्ष, the doe into which the daughter had been changed becomes the asterism *Rohini*, रो॒हिणी. Rudra following becomes *Mrgavyadha*, मृ॒गव्या॒ध.

8. In the legend, this verse is said to be repeated by Vastospati (or Rudra) coming to stop him.

**Vrsa na phenam asyat**, वृ॒षा न फे॒नं अ॒स्यत् — He, the showerer, casts foam of virile fluid around. We are told in a legend that *Namucl*, न॒मुचिः, was destroyed by Indra in the shape of the foam of the sea.

**Para-vrk**, परा॒वृक्, relinquish (परा॒वर्ज॑यिता सन् —*Sayana*).

**Na sarat pada**, न सर॒त् प॒दा, does not advance, even one step

**Prsanyah**, plunderer, skilled in rapine (पृ॒शन्वः प॒थिका॒नाम॑पि॒त्यर्शन॑ कुशलः — *Sayana*); an epithet for Rudra.

9. **Maksu**, quickly (म॒क्षु श॒न्यं —*Sayana*)

**Udhah**, night (ऊ॒धः = रा॒त्रिः, Nigh. I.7)

**Sanis**, becomes (स॒निता अ॒ग्ने)

10. **Navagya**, न॒वग्या, an appellation for twin-divines, Asvins; or Angirasas; newly consecrated youths. See *Gavamayanam*, ग॒वाम॒यन॑म्, ceremony. Navagyas are those who get the gift of cows at the "new-year" ceremony, and hence their name.

**Adaksinasah**, those who have no gifts to give. (अ॒दक्षि॒णासः दक्षि॒णार॑हि॒ताः —

*Sayana*). The Angirasas are the *yajamanas* and priests both, and hence they give no gifts.

*Dvibarhasah*, pertaining to two places or regions, earth and heaven (द्विवर्हस द्वयोः स्थानयोः छावापृथिव्योः परिवृष्य — *Sayana*)

*Kanayah*, कनाय; of the maiden, of the attractive one, (कनाया. कननीयायाः, or even of *Prsni*, पृथ्वि, sky. — *Sayana*)

11. *Reknah*, pure riches (रेक्ण पाथो लक्ष्णो धनम्)

*Sabardughayah*, nectar giving cow, सबर् = अमृतनाम — nectar. *sabar* = nectar.

*Usriyayah*, of cow (सर्वदुग्धाया सवरित्यमृत नाम। असृत दोग्ध्या उस्मियाया गो — *Sayana*).

12. *Karaveh* कारव (कार, sing.), the poets, the praisers (कारव । कारुरित्यर्थः स्तोता — *Sayana*)

19. *Iyam me nabhi*, इय मे नाभि — This aerial voice (i.e. the middle region) is my bond of affinity (इयं माध्यमिका वाक् मे नाभि. सेनाहिनी). The voice of the mid-heaven is here considered as identical with *Aditya* — सा या वागसो त आदित्य — S Br. X. 5.1.4)

21. *Asvaghnaasya*, आश्वघ्नस्य, of *Asvaghna*, of the killers or winners of horses, that is, of those who keep control on the sense organs, so well known as the horses yoked to the chariot of body. Also a name of *Manu*, a performer of the *Asvamedha Yajna*, the father of *Nabhanedistha*, (आश्वघ्नोऽश्वमेधयाजी मनुः, तस्य पुत्रस्य — *Sayana*)

25. *Purvi'iva*, पूर्वीइव, like an ancient road, or like the eastern quarter of world (पूर्वीव गतुः प्राची दिगिव सा यथा गच्छतां सुखं प्रयच्छति, तद्वत् । alternatively, पूर्वी पुरा प्रसिद्धा पुरातनीव गतुः सरणिरिव सा यथा गच्छतां सुखं प्रयच्छति, तद्वत् — *Sayana*)

## Hymn 62

For verse 5, see Nir. XI.17

The deities of the verses 1-6 are either *visvedevah*, 'all-gods', or the Angirasas; of verse 7 is *visvedevah* and the rest, i.e. 8-11 is liberality (दानस्तुति) of *Raja Savarni*. As in the previous hymn, the *Rsi* is *Nabhanedistha*.

The terms of importance occurring in this hymn are *INDRA*, *ANGIRASAS*, *MANU*, *BALA*, *MANU* (*SAVRNI*), *SAVARNYA* (सर्वण एव सावर्ण्य, 9 — *Udgitha*; सर्वर्णः सर्वण एव सावर्णि Savarnya is *Manu*, — *Udgitha*. The *Rgveda* contains the words *सावर्ण्यस्य* दक्षिणा (9). and *सावर्णदेवा* (11) in this hymn only, and no where else

5. These seers are indeed multifarious, moreover they are inscrutable. They are sons of Angiras; they are born of Agni.

*Virupasah* it *rsayah*, विरूपास इत् ऋषयः, these seers are of many forms (बहुरूपा ऋषयः — Nir. XI.17.

*It gambhira vepasah*, इत् गम्भीरा विपासाः, their actions are inscrutable, or their wisdom is profound — Nir. XI.17.

*Te angirasah sunavah*, ते अङ्गिरस सूनवः, they are sons of Angiras (तेऽङ्गिरस पुत्राः).

*Agneh pari jagnire* (अग्ने परि जग्निरः), they were born of Agni (ते अग्नेरधिजग्निरः)

With these words, their birth from Agni is described (Nir. XI 17)

6 For Angirasas, see Nir. III 17 (अङ्गारेष्वङ्गिराः । अङ्गारा अकना अज्यमा —Angiras was born in live coals. Live coals are so called because they leave a mark or they are bright).

Angirastama, they chief Angiras, the brightest.

7. Astakarnyah, अष्टकर्ण्य, eight-eared, or ear marked with numeral 'eight' as broad-eared (अष्ट इति 'अनु व्याप्ती' निष्ठायां रूपम् । विस्तृतकर्णः —*Sayana*), if part is put for the whole, it would mean cows having all their members ample. उपलक्षणमेतत् । व्याप्त सर्वावयवा गा — *Sayana*, अष्टकर्ण्य अष्टकर्णी विस्तृतकर्णी गा —*Venkata*).

[Also cows, with ears marked with numeral eight —indicating the script form in which the numeral eight was represented].

The word अष्ट, *asta*, is comparatively of rare occurrence in the Rgveda:

अष्ट VIII.2.4, X.48.11, also VII 84.5; 85.5; VIII 70.5, X.126.1 (with both syllables anudatta).

अष्टमम् — II.5.2; X.114.9

अष्टा — I.121.8

अष्टमे — II.18.4

अष्टौ — I.35.8; 126.5; X 72.8 and the compound words as अष्टाश्वदी (I.164.41); अष्टाश्वदीभि (II.7.5); अष्टाश्वदीम् (VIII.76.12) and अष्टाश्वन्धुरम् (X.53.7).

9. Na tam asnoti kah cana, न तं अश्नोति क. चन —None one succeeds in reaching him; no one can equal *savarni* in munificence.

*Savarnyasya*, of the *savarni*, i.e. of the person belonging to same *varna* or rank in the society.

## Hymn 63

For verse 16, see Nir. II. 46

1. Paravatah, having come from afar (परावतः दूरदेशादगत्य —*Sayana*)

Vivasvatah, of the son of Vivasvat, i.e. of man, or of Manu, who is the Supreme creation of our Lord (विवस्वत विवस्वत्पुत्रस्य मनो —*Sayana*) The word *vivasvantah* is a synonym of man (Nigh. II.3).

Yayateh nahusyasya barhisi asate, ययाते. नहुषस्य बर्हिषि आसते, seated on the sacred grass of Yayati, the son of Nahusa, who occupies sacred positions, and is well-disciplined (नहुषस्य) and of good heritage and good learning (ययाते).

The word *yayateh*, ययाते, occurs only at this place (X.63.1) in the Rgveda and nowhere else. For ययातिशब्द, see I.31.17 the only other reference for *Yayati*.

The word *Nahusa* is synonymous of *manusya*, नहुष्य (Nigh. II.3).

For the terms, derived from *Nahusa*, see :

नहुष — I.122.8; 10, 11; VII.6.5, VIII.8.3; X.49.8; 80.6; 99.7.

नहुषस्य — I.31.11; V.12.6

नहुषा — VI.26.7

नहुषे — VII.46.27

नहुष्यस्य X 63.3

नहुष्याणि - IX 88.2

नहुष्यभिः IX. 91.2

नाहुषा - V.73.3

नःहुषांसि VI.22.10

नाहुषाय - VII.95.2

नाहुषीषु - I. 100.16; VI.46.7; VIII.6.24

2 *Namasyani*, नमस्यानि words of reverence, (नमस्यानि नमस्कारार्हाणि)

*Namani*, नामानि, names, appellations (according to Sayana, bodies or forms - नामानि नमनोयानि विश्वा सर्वाणि शरीराणि).

3 *Uktha - susman*, उक्थ-शुष्मान्, strength described in words of sacred praise (उक्थ शुष्मान् स्तुतिबलात् - *Sayana*).

For *Uktha - susmah*, उक्थ शुष्मा, see VI 36.3. and X 63.3, these are the only two references for *uktha'susma*.

8. *Krtat* - a *krtat*, (from the sins) already committed and also the uncommitted ones, i.e. only contemplated in mind but not executed so far कृतात् कथिकान्पापात्, i.e. physically or bodily done; अकृतात् कर चरणादिभिरकृतात्, मानसात्पापान्, i.e. not committed by hands, legs etc i.e. from mental sins.

*Enasah*. एनस, from sins.

9 For *agni*, *mitra*, *varuna*, *bhaga*, *dyava-prthivi*, see our earlier notes

10. According to Sayana, the heaven is here taken as ship and has been praised. Human body complex may also be regarded as the divine ship.

*Yajna* or sacrifice may also be regarded as the boat or ship to carry us over and across.

16 The fortune which comes abounding in wealth to riches is best indeed in the distant atmosphere. May she preserve, whose guardians are the gods, be easy of access.

Fortune is indeed best in the distant atmosphere (प्रपथे प्रकृष्टाय मार्गाय), She comes abounding in wealth to riches (दिव्यस्वतो धनवतो). अध्येति वा। वसूनि वननीयानि, i.e. treasures which are worthy of being sought after. सा नोऽमा गृहे, may she protect us at home, i.e. in our dwelling places. May she be of easy access (सा निरमये)। सा निर्गमने पातु। स्वा वेशा भवतु। देवी गोष्ठी देवान् गोपायत्विति। देवा एना गोपायत्विति क) The guardian goddess, i.e. who protects the gods or whom the gods protect. (Nir. XI.46).

17. *Plateh*, प्लते of the enlightened sages (according to Sayana, of *Plati*, the name of a sage). See also X. 64.17 (the entire verse is repeated in the hymn X 64). The word *plati* does not occur anywhere else in the Rgveda

## Hymn 64

For verse 5, see Nir. XI.23.

The hymn deals with such terms as *Narasamsam* (3), *Pusan* (3,7), *Yama* (3), *Trita* (3), *Vata* (3), *Aja-eker-pat* (4), *Ahurbudhnya* (4), *Daksa* (5), *Aditi* (5), *Purandhi* (7), *Tisya* (8), *Krsanu* (8), *Sarasvati*, *Sarayu* and *Sindhu* (9), *Tvastr* (10), *Rbhuksan* (10), *Vaja* (10), *Rathaspati* (10), *Gaya* (16) and *Plati* (17). For such terms, see earlier notes

The entire hymn is directly and indirectly an answer to certain questions, which have been raised in the verse 1. who is that divine among divines? who hears our invocations, whose venerable name may we enunciate? who shows us compassion? who is the giver of happiness? who comes out for our protection?

2. Venah, वेना, wishes, desires (वेना कान्ता प्रज्ञा —*Sayana*)

Venanti, वेनन्ति, long and go to (वेनन्ति देवान् काम्यन्ते— Nir X 38), - Vena is derived from the root *ven*, meaning, to long for : (See also X. 123.1, Yv. VII 10).

3. Narasamsam, नराशंसम्, most illustrious (नरै शंसनीयम् —*Sayana*, an appellation of Pusan). [नरा वा शंसं — नराशंसं वा]

Pusanam, पूषण, nourishing power (पूषणं स्तोतृणां धनदानेन पोषकम् —*Sayana*)

Suryamasa Candramasa, सूर्यामासा चन्द्रमसा, the sun and the moon (and the two moons) (सूर्यामासा चन्द्रमसा। सा इति चन्द्रमसो विशेषणम्। माति पक्षमिति माश्व-न्द्रमाः। तो सूर्याचन्द्रमसौ —*Sayana*)

usasam-aktum, उपसं-जक्तुम्, dawn and night (अक्तुं रात्रिम् —*Sayana*)

4. Kavib, कवि, all-wise; here an appellation for fire-divine (कविः काश्व-तप्रज्ञोऽग्निः —*Sayana*)

Ajah-ekapat, the Supreme Lord, that walks alone (अजः। एतन्नामको देव । एकपात् एकोऽसहाय एकपतति गच्छतोत्येकपात् —*Sayana*)

Suhavebhih, with solemn invocations (सुहवेभिः शोभनाह्वाने —*Sayana*)

Rsatmahmanah, prayers through the Vedic verses (ऋक्सवि मन्त्रवद्भिः स्तोत्रैः —*Sayana*)

5. Adite, O Earth, O Mother-Infinity (अदिते पृथिवि —*Sayana*).

Daksasya janmani, at the birth of Dakṣa, at the rising time of the sun (दक्षस्य सूर्यस्य जन्मनि तस्मिज्जाते)

Vrate, वते यज्ञकर्मणि, at the sacrifice, at mitra-varuna, the pair of day and night (अहर्वे मित्रो रात्रिर्वरुण —*At.Br. IV.10*; mitra is day and Varuna is night).

Literal translation — "At the birth and ordinance of Dakṣa, thou attendest, O Aditi, on the two kings Mitra, and Varuna. In births of diverse forms, Aryaman of the seven priests and rich in chariots has his path unobstructed."

The verb *vivast* is used in the sense of attending (विवसति -परिचर्यायं, वते कर्मणि, at the ordinance; राजनौ-मित्रावरुणौ, the two kings are Mitra and Varuna). Aryaman is the sun (अर्यमादित्य, अरीणां तमसा यन्ता नियन्ता सूर्य), *pururathah*, पुरुरथः, having many chariots (पुरुरथो बहुरथ). *Sapta hota*, are the seven rays (सप्तहोता, the seven priests, the seven rays that extract juices for him — सप्त होता सप्तास्मैरश्मयो रसानमित्तन्नाम यन्ति; or seven seers like Bharadvāja who praise him = सप्तै नमृषयः स्तुत-वन्तीतिवा; or even seven seasons i.e. the usual six seasons and the intercalary month In births of diverse forms, i.e. activities, i.e. sunrises — विधुरूपेषु जन्मसु कर्मसूदयेषु —*Nir XI.23*).

8. Trih sapta sasrah nadyah, the twenty-one flowing rivers or arteries and veins. (त्रि सप्त एकविंशति संख्यायां,  $3 \times 7 = 21$ , सप्ता सरन्तोः, or 360 days ( $3 \times 7 = 21$ ;  $3 + 7 = 10$ ,  $3 + 5 + 7 = 15$ ;  $(15 + 21) \times 10 = 360$ ).

Krsanum, a gandharva that protects the Soma (कृशानुं सोमपालने तन्नामानं गन्धर्वम् —*Sayana*), or the one that burns or consumes all.

Tisya, तिष्य, the Tisya constellation (?).

9. Sarasvati, Saryuh, Sindhub, सरस्वती सरयुः सिन्धुः, three of the twenty-one rivers or arteries:

Sarasvati — the flowing one, from/sr.; also सुन्दर जलवती मेघधारा the pleasing showers of rainwater.

Saryuh — the gliding one; also नीचे सरणशीला वृष्टिधारा, the rain streams flowing throw low levels

Sindhub — the speedy one, also पृथिव्यां स्वन्दमाना नदी, the river on plains flowing in floods.

16. Gayah, name of a Rsi (गयः नामरिः — *Sayana*); one with full control on vital forces (प्राणा वै गया — SB. XIV.8.15.7); also progeny.

### Hymn 65

For verse 13, See Nir. XII. 30.

Verse 1 abounds in terms like Agni, Indra, Varuna, Mitra, Aryaman, Vayu, Pusan, Sarasvati, the Adityas, Visnu, the Maruts-Svaha, Soma, Rudra, Aditi, and Brahmanaspati (either the appellations of the Supreme Lord or of Nature's bounties).

Verse 9 also have such terms as Parjanya, Vata, Indra, Vayu, Varuna, Mitra, Aryaman, Adityas and Aditi who dwell on the earth, in heaven or in the waters (पार्थिवस्तः, दिव्यस्तः and अम्भु).

12 The verse contains the terms Bhujyu, Vadhrimati, Syava, Kamadyu, Vimada, Visnapu and Visvaka. For some of them, see our earlier notes.

Bhujyam — भुज्युम् — I.112.6; IV.27.4; VI.62.6; VII.68.7; VIII.12.2; X.40.7 etc.

Vadhrimatyah, वधिमत्या — I.116.13; 117.24; VI.62.7; X.39.7; 65.12.

Syavam, स्यावम् — I.117.24; X.65.12.

Syavah, स्यावा — I.35.5; 126.3; VI.48.6; VIII.46.23 etc.

Kamadyavam, कमद्युवम् — X.65.12, and nowhere else in the R̥gveda, (कमद्युव कामस्य दीपनीं येनपुत्रीं जायाम् i.e. the "light of love" — *Sayana*; also कमनीयमन्नादिकस्य द्योतयितारं प्रकाशयितारं योजमावम्, i.e., the manifestor or germinator of every thing that is loving and useful like food etc. -

Vimadaya, विमदाय — I.51.3; 112.19; 116.1; 117.20; VIII.9.15; X.39.7; 65.12 and other references under विमदन, विमदाः etc.

Visnapvra, विष्णावम् — I.116.23; 117.7; X.65.12,

visnapra, विष्णाप्ते — VIII.86.3

Visvakaya, विश्वकाय — I.116.23; 117.7; X.65.12 (always occurring with *Visnapvam*)

13. The daughter of lightning, thunder, the one-footed drive, supporter of heaven, the Sindhu, the waters of the ocean, the all-gods and Sarasvati, together with prayers and praise, shall hear my words.

Paviravi, one equipped with weapons; i.e. Indra (पावीरवी आयुधवती); *Pavi* means a javelin because it tears the body open.

(पवि. शब्धो भवति। यद् विपुनाति कायम्। तद्वत्। पावीरमायुधम्। तद्वान् इन्द्रः पवीरवान्। *Pavi-ram* means a pointed weapon; i.e. furnished with javelins;



*pavi-ra-vam*, one who possesses this weapon, i.e. Indra (Nir. XII 30).

### Hymn 66

3. *Gayam*, house or abode (गयम् गृहनायैतत् —Nigh III 4)  
 Indra with Vasu; Aditi with Aditya; Rudra with Rudras, Tvastṛ with the wives (*gnabhrh*, ग्रभि, देवपत्नीभि उन्दोभि —*Sayana*)  
 Indra with Vasu — resplendent Lord with wealth.  
 Aditi with Adityas — Mother Infinity with brilliant solar rays.  
 Tvastṛ with *gnabhis* — Lord of justice with laws and ordinances  
 4 Aditi, Dyava-prthivi, Rta, Indra, Visnu, Maruts, Svar brhat (great sun), Vasu, Rudra and Savitr, with usual meanings.  
 5. Sarsavat, Varuna, Pusan, Visnu, Vayu and Asvins with usual meanings.  
*Sarman*, house or abode (शर्म गृहम् —Nigh III.4).  
*Trivarutham amhasah* — Triply - guarding protection from distress (त्रिवरुथम्। त्रि-कस्य शर्म गृहम्, i.e. a house with three courts or द्रोणाघवनीय पूतमृष्ट तक्षकानि त्रीणि पात्राणि यत्र वियन्ते तथन्त्यन्ते तथज्ञसाधन गृहम् —i.e. a hall of sacrifice, containing the three Soma Vessels-drona, adhavanīya and putabhṛt.  
 10. Vata, Parjanya, Bhaga and Vajins with usual meanings.  
 Vajies are Agni, Vayu and the sun (अग्निर्वायु सूर्यस्ते वै वजिन —Tait. Br. I.6.3.9).  
 11. Sindhu, Aja-ekapad and Ahirbudhnya with usual meanings.  
 14 *Vasisthasah*, वसिष्ठातः, *Vasistha* means the pious-most sage, *Vasisthasah*, वसिष्ठकुलजाता अपयः —*Sayana*.

### Hymn 67

For verse 7, see Nir. V.4

1. *Ayasyah*, अयस्य, the devotee; one with steady mind.

For this term see: I.62.7; VIII.62.2; IX.44.1; 108.8; 138.4.

*Sayana* quotes a legend in respect to this hymn. It is said that once upon a time the Rsi Angiras had a son, named *Bṛhaspati*, who became the *purohit* or head preceptor of Indra, for the instruction of the gods. His cows were stolen by the *Panis*, and taken to *Vala's* city, and put into three hiding places. Being urged by Indra to go and look for them, *Bṛhaspati* went after them, accompanied by the Maruts, and having begotten the sun for the purpose of lighting up the cave, where the cows were hidden (events referred to in the hymn) took away the cows after killing the demon *Vala* and the *Panis* who followed him.

For *Vala* (वल्ग) see :

वल्गु —I.62.4; II.11.20; 14.3; 15.8; 24.3; III.34.10; IV.50.5; VI.18.5; VIII 14.7; 8; X.62.2; 67.6; 138.1.

वल्गस्य — I.11.5; 52.5; II.12.3; VI.39.2; X.168.5; 6, 9.

*Vala* literally means ocean, in the form of clouds.

We have numerous references to the recovery of the stolen cows in the

Rgveda See our introductory volume (I) in the series; and Sarama and the Panis hymn also (X.108).

**Sapta-Sirsnim**, सप्तशीर्ष्णीम्, the seven-headed, a ceremony accompanied by Seven Maruts, an invocation or the entire revealed knowledge in seven metres.

**Dhiyam**, reflecting on good works (धियं कर्मणा धार्त्रिं कर्मणा ध्यातारं बृहस्पतिं पुत्रमतपत्येत्यर्थं i.e. Bṛhaspati; for we have. येऽङ्गारा आसंस्तोऽङ्गिरसोऽमवन् यदङ्गारा पुत्रवशान्ता उददीप्यन्त तद् बृहस्पतिरभवत् — Ait. Br. III.34

2. **Angirasah**, sons of Agni; Angiras was born in live coals. Live coals are so called because they leave a mark, or they are bright. (अंगरेष्वङ्गिराः । अङ्गारा अङ्गनाः अतनाः — Nir. III.17)

**Divah asurasya putrasah virah**, दिवः पुत्रासः असुरस्य वीराः — sons of the brilliant and powerful (Agni) (दिवः दीप्तस्य असुरस्य प्रज्ञावतः अग्ने अङ्गिरस पुत्रा — Sayana)

**Dadhanah**, supporter of the sacrifice (दधानाः कर्मणः धारयन्तः तन्त — Sayana)

**Padam**, पदम् — according to Sayana, it refers to Bṛhaspati as supporting (dhama) sacrifice (धाम धारकं पदं बृहस्पत्याख्यम् — Sayana)

5. **Usasam, suryam, gam**, ऊषसं सूर्यं गाम् — the dawn, the sun and the cow. Bṛhaspati, begetting the sun, which comes into being after the time of dawn, brought the cattle out from the folds enveloped in darkness.

6. **Svedanjabhib**, shining with perspiration (स्वेदाञ्जिभिः स्वेदाञ्जयो मरूत शरदामरणाः or having streaming ornaments — Venkata). Also स्वेदाञ्जिभिः स्वेदस्य स्वेदितुः शरितुल्लसदस्य अञ्जिभिः अभिव्यक्तिभिः उत्सादनेः, अथवा शरितुल्लसदस्य अभिव्यञ्जकैः अङ्गिराभिः सह अङ्गिरं सोमं इच्छमान कामयमानः — Udogitha)

7. **Brahmanaspati**, ब्रह्मणस्पतिः ; lord of praise.

**Varahah**, by clouds *Varaha*, वराह, means a cloud: it brings (y/hro) the best means of livelihood. There is a Brahmana passage "thou hast brought the best means of livelihood" (वराहो मेघो भवति। वराहारः वरमाहारमाहार्यो — इति गार्हपत्यम्)

From afar, he pierced the cloud by hurling his thunderbolt (विष्वद् वराहं तिरो अद्रिमस्ता — I.61.7).

**Varaha** also means 'boar'; here it is derived from the same root also; he tears up the roots; as he tears up all the good roots (अयमपीतरो वराह एतस्मादेव। बृहति मूलानि। परं परं मूलं बृहतीति वा। Also वराहमिन्द्रएमुपम् — Indra slew the ravaging boar, VIII.77.10).

The Angirases are also called *varahas*: ब्रह्मणस्पतिवृषभिर्वराहै — X.67.7. The Lord of prayer, with the powerful Angirases.

Moreover, these groups of atmospheric gods are also called *varahavah* (वराहवः) — "पश्यन् हिरण्यं चक्रानयो दंष्ट्रान्विधावतो वराहन्। i.e. seeing the groups of atmospheric gods, of golden-chariot wheels, of iron tusks, running — I.88.5) — Nir. V.4.

12. **Indrah mahva**; Indra with his might, i.e. the same as Bṛhaspati. Throughout the hymn, the words, Indra and Bṛhaspati, have the same connotation.

## Hymn 68

For verse 8, see Nir. X.12.

2 Agnirasa, Bhagah, Aryaman, Mitra and Brhaspati— all these terms are used for the sun as well as for the Supreme Reality.

Jane Mitrah na, like Mitra with the people, i.e. as the sun meets the people with rays. (जने जनपदे स्वरश्मीन् संयोजयति, तद्वत् —*Sayana*)

Asun iva, आशून् इव, like speedy horses (आशून् व्याप्तान् स्वरश्मीन् वाजय तव स्तोत्रेषु गमय स्थापय —*Sayana*)

Ajau, आजौ, in battle (Nigh. II.17)

The verse describes the appearance and the functional activities of the sun during morning hours, midday, afternoon and the evening.

3. Atithinih, ever in motion, constantly moving (अतिथिनी सततं गच्छन्ती —*Sayana*)

Isirah, worthy of search (इषिरा एषणीया)

Sparah, worth desiring (स्पृह्य स्पृहणीया)

Parvatebhyah, clouds (in reference to Vala, —*Sayana*, also Nigh. I.10).

Gah, गा, cows, rays, rainwater.

Yavam iva, like barely

Stihvibhyah, from granaries (स्थिविभ्यः कुसीदेभ्यः, from the usurers or the hoarders or businessmen).

5. Sipalam, सीपालम् —an aquatic plant; the same as saivalam (शैवालम्).

8. Madhu = honey = Soma = milk = milk yielding on all sides, he saw water bound up by the cloud like fish dwelling in shallow water. Having sent (the cloud) with a dreadful roar, Brhaspati drew it out like a cup from a tree.

Camasam, cup (चमस) —The word *Camas*, चमस is derived from *gama*, i.e. they drink in it. Brhaspati having sent it with a dreadful roar, i.e. sound, भ्रशन्नता मेघेनापिनद्धं मधु पर्यपश्यत्। मत्स्यमिव दीन उदके निवसन्तम्। निर्जहार तद्धमसमिव घृक्षात्। चमस कस्मात्। घमन्त्यस्मिन्निति। बृहस्पति विरवेण शब्देन विकृत्य —Nir. X.12.

10. Vanani, desirable wealth of cows (वनानि वननीयानि गोयनानि, As the leaves are carried off by the winter, so the desirable cows were carried off by Vala, Vala had pity on Brhaspati, coming in search of the cows" (i.e. gave him the cows).

Suryamasa, Sun and moon (सूर्यानां सूर्याचन्द्रमसौ), which cannot be made afterwards; which cannot be made again.

11. Pitrah, पितर, the protecting deities. (पितर-पालयितारो देवाः —*Sayana*)

## Hymn 69

For verse 4, see Nir. VI.17

Rsi of this hymn is Sumitrah Vedhryasva, a term occurring in verse 1 (सुमित्रः); 5 (सुमित्रः); 7 (सुमित्रेषु); and 8 (सुमित्रेभिः), usually in the plural. The word वधपश्य also occurs in verse 1. The following are the terms in the Rgveda, derived from *vadhri*:

वधयः —I.33.6; VIII.46.30

वधिः 6 अश्वः —X.69.4; 10

वधिऽअश्वत्थ—X.69.1, 2; 11; 12

वधिऽअश्वाय—VI.61.1

वधि —I.32.7

वधिणा —X.102.12

वधिऽअश्वत्थ —I.116.13; 117.24; VI.62.7; X.39.7; 62.12.

Vidhri, is *pasa*, पाश; the string of harnessing a steed to car (वधिणा पाशेन—*Sayana*, X.102.12)

Vadhri'asva is the name of a Rsi (*Udgitha* on this hymn). The sense organs are the horses, harnessed to the car of human body. Those who keep a control on these organs are *Vadhri'asva*; also, the fire divine of controlled flame.

1. Sumitrah, सुमित्र, well-measured (*mitra* = *metre* = measure, also friendly).

4. Stipah and stiyah स्तिपा and स्तिया—The Nirukta comments on these two words: *stiyah* means waters, so called from being collected together (we have वृषा सिन्धूना वृषभ स्तियानाम्, the sprinkler of rivers and the rainer of waters—VI.44.21)

Stipah, स्तिपा:, means guardians of water, or one who guards them who approach him for protection (स नः स्तिपा उत भवा तनूपा—X.69.4; स्तिपा स्तियापालन, उपस्तिवान् पालयतीति—may he be our guardian, age the protector of our bodies—Nir. VI.17)

7. Dirgha—tantuh, दीर्घतन्तु, lofty flames (दीर्घतन्तु; also Agni to whom a long series of sacrifices have been addressed (येर्यज्ञं सतनोति ते तन्तवः स्तोत्रादयः—*Sayana*, येन यज्ञं सन्तनोति स तन्तु (*Venkata*), दीर्घतन्तुति. —*Udgitha*).

9. Jataveda and Vadhri'asva, are the appellations of fire, fire divine and the Adorable Lord.

## Hymn 70

For verse 10, see Nir. VI.7; III.20

Apri hymns—The Rsi of this hymn is also, as of the previous one, Sumitra of the family of Vadhri'asva. This hymn is one of the Famous Apri-hymns, the deities being the Apri (See Nir. VIII.5-21). The Apri hymns are I.13, I.142; I.188; II.3; III.4; V.5; VII.2, IX.5, X.70, X.110

The Apri deities are the following:

1. समिद्ध, Samiddhah—I.13.1, also named as समित्, *samit*, I.142.1; also the same as *idhma*, इध्म—I.188.1, II.3.1, III.4.1 V.5.1; VII.2.1; IX.5.1, X.70.1; X.110.1.
2. तनूनपात्, Tanunapat—I.13.2 I.142.2, I.188.2; III.4.2; IX.5.2; X.110.2. This deity is absent in the Apri hymns II.3, V.5; VII.2; X.70.
3. नराशंस, Narasamsa—I.13.3; I.142.3, I.142.3, II.3.2; V.5.2, VII.2.2; X.70.2. This deity is absent in hymns I.188, III.4, IX.15, X.110
4. इह, Iah—I.13.4, I.142.4; I.188.3, II.3.3; III.4.3, V.5.3; VII.2.3; IX.5.3; X.70.3; X.110.3.
5. बर्हि, Barhih—I.13.5, I.142.5, I.188.4, II.3.4, III.4.4; V.5.4; VII.2.4;

- IX.5.4, X.70.4, X.110.4.  
 6. दैवोद्वार, Devir-dvarah—I.13.6, I.142.6, I.188.5, II.3.5; III.4.5; V.5.5; VII.2.5. IX.5.5, X.70.5, X.110.5  
 7. उषासनक्ता, Usasanakta—I.13.7; 142.7; I.188.6; II.3.6, III.4.6; V.5.6; VII.2.6; IX.5.6; X.70.6, X.110.6.  
 8. होतारो दैव्यो प्रचेतसो—Hotrau daivya, or दैव्यो होतारो—I.13.8, I.142.8; 188.7, II.3.7, III.4.7, V.5.7, VII.2.7, IX.5.7; X.70.7, X.110.7.  
 9. तिस्र देव्य, देव्य तिस्रः (सरस्वती, इळा, भारती)—Tisro devyah, (Sarasvatī, Ilā and Bharatī)—I.13.9, I.142.9; I.188.8; II.3.8; III.4.8. V.5.8; VII.2.8; IX.5.8; X.70.8, X.110.8.  
 10. त्वष्ट, Tvastr—I.13.10; I.142.10, I.188.9; II.3.9, III.4.9, V.5.9, VII.2.9; IX.5.9; X.70.9; X.110.9.  
 (Tvastr is the deity of verses I.15.3 and X.18.6)  
 11. वनस्पति, Vanaspathi—I.13.11; I.142.11; I.188.10, II.3.10, III.4.10, V.5.10; VII.2.10; IX.5.10; X.70.10; X.110.10.  
 12. स्वाहाकृत्य, Svaha-kṛtyah—I.13.12; I.142.12, I.188.11, II.3.11; III.4.11; V.5.11; VII.2.11; IX.5.11; X.70.11, X.110.11.

The word *apari* is derived from, the root *ap* आप् to obtain or from *pri*, to please (अग्निः कस्मात्? आप्नोते । प्रीणातेर्वा). There is also a Brahmana passage: "One pleases them with *Apari* hymns—अग्नीभिराग्नीणानि (Kausitiki Br. X.3; Ait. Br. II.4.1. Of these, *idhma* (fuel) comes the foremost. The Nirukta (VIII.4.17) has illustrated the hym. X.110. 1-10 (For *Narasamsa*, he quotes VII.2.2).

The Yajurveda and the Atharaveda have also the *Apri* deities (Yv. XXIX. 25-36)—all the twelve *apris*; Av. V. 12.1-11). Also see Yv. XX. 55-66; XXI.12-22; XXIX. 1-11.

1. *Idhma*, इध्म, it is sacrifice (*Katthakya*); it is Agni (*Sakapuni*)—यज्ञेष्म इति कात्यव्यः । अग्निरिति शाकपूणि —Nir. VIII.5.

2. *Narasamsah*, नराशंस, it is sacrifice (*Katthakya*) since men praise gods in sacrifice (नरा जस्मिन्नाशंसो शसन्ति and hence नराशंसो यज्ञ इति कात्यव्यः ); it is Agni, so says *Sakapuni* (अग्निरिति शाकपूणि —Nir. VIII.6).

3. *Idhte*, ईळते, praise (ईळने स्तुवन्ति —*Sayana*). Also ईळितव्यो वन्दितव्यश्च — It is derived from the root *vid*, or from *Indh*, to kindle (ईळ ईष्टेः स्तुतिकर्मणः । इन्धतेर्वा —Nir. VIII.7)

4. *Barhlh*, बर्हि, grass; it is so called from growing rapidly (बर्हि परिचर्हणात् —Nir. VIII.8).

5. *Dvarah*, द्वार, door, it is derived from the root *ju*, जु, to press forward or from *dru*, द्रु, to move, or from causal of *vr* to exclude, (द्वारो जघतेर्वा । द्रवतेर्वा । वारयतेर्वा —Nir. VIII.9).

*Devir-dvarah*, divine doors. It is the door of the house, says *Katthakya*; it is Agni, says *Sakapuni* (गृहद्वार इति कात्यव्यः । अग्निरिति शाकपूणि —Nir. VIII.10)

6. *Usa-nakta*, उषासनक्ता, dawn and night. There are sixteen synonyms of *usas* (Nigh. I.8) *Usah* (उषः) is so called because it shines (√*as*). It is the time, subsequent to night (उषा कस्मात् । उच्छतीति सत्या । रात्रेरपर काल —Nir. II.18). *Durga* derives *usah*, उषा, from √*ucch*, उच्च्, since it disperses darkness (cf. *Bṛhaddevata* III.9)

*Nakta*, नक्ता, night (Nigh. I.7) It anoints beings with dew; or else it is

called night, because its colour is indistinct (मत्तोति रात्रिनाम) अन्ति भूतान्यवशायेन। अपि वा वक्ताव्यक्तवर्णा —Nir. VIII.10).

7. *Rtvijau purohitau*, ऋत्विज = ऋत्विजो पुरोहितौ —*Sayana*; हे पुरोहितौ देवानां यजमानानां च ऋत्विज! च देव्यो! होतारौ! अग्निवायू! —*Udgitha*, to him, a pair of Agni and Vayu).

*Daivya hotra*, दैव्या होतार = दैव्यो होतारौ, in vocative means the two divine sacrifice, i.e. this (terrestrial) and that (atmospheric) Agni, i.e., fire and lightning (दैव्या होतारो दैव्यो होतारौ। अयं चाग्निरतो च मध्यम; or Agni of this world and Vayu of the atmosphere, the mid-space —Nir. VIII 12).

8 *Tisrah devih*, तिस्र देवी —इळा, सरस्वती. भारती (मही)— the three goddesses

*Ghr̥tapadi* = *Bharati*, घृतपदी भारती —The sun is called *bharata*; its light is, therefore, called *Bharati* (*Bharati* is enlightenment). *Ghr̥tapadi*, घृतपदी, means दीप्तिपदीपेता, one full of light, and hence it is synonymous of *bharati*.

*Ila*, इळा divine speech; the human speech. *Devi*, देवी = *Sarasvati*, सरस्वती, [देवी = द्योतमाना सरस्वती, since it is effulgent —*Sayana*.] *Ila*, इळा, *bharati*, भारती and *sarasvati*, सरस्वती, all the three are synonyms of speech also (Nigh. I 11, §7 synonyms of वाक् on speech).

For *Sarasvati*, see Nir. II.23; XI.25. The word *vac* (वाच) is derived from the root वच् (वाक् कस्मात् वचः —Nir. II.23). The word *sarasvati* is used both in the sense of a "a river" and of "a deity". In Rv VI.61.2, the word is used in the sense of the river. परावतज्जीमवसे सुवृत्तिभिः सरस्वतीया चिवासेम धीतिभिः. —Let us worship *Sarasvati*, who sweeps what is far and what is near alike, with well-composed hymns for our protection (Nir. II.24).

*Durga* also interprets the stanza as addressed to *Sarasvati*, the deity. *Sarasvati* is the atmospheric speech, the peaks of mountains are the tops of clouds shattered by her strong waves, i.e. mighty thunders. She sweeps what is far and near, i.e. heaven and earth.

*Sarasvati* is the inner voice of right consciousness, ever flowing in a pure mind, the inner transcendental speech, a voice of divine consciousness, sublime, serene, appearing when all other voices fail. *Sarasvati* is said to be the earliest instinct through which the divine knowledge, the VEDA, first revealed to men (X.71.1).

9. *Tvastah*, त्वष्ट, is so called because it pervades quickly (so say the etymologists). Or it may be derived from the root त्विष्, *tvish*, meaning to shine, or from त्वक्ष, *tvaks*, meaning to do. (त्वष्टा तूर्णमश्रुत इति नैरुक्ताः। त्विषेवां स्यात् त्वेति कर्मणा। त्वक्षतेर्वा स्यात्। करोतिकर्मणा —Nir. VIII.13.

This is also an *Apri* deity, being effulgent one or shining.

10. *Vanaspate*, वनस्पते, O *Vanaspate*; O wood, Lord of herbs. According to *Sayana*, this is addressed to *yupa*, stake or sacrificial post (यूप) made of wood.

Who is the lord of herbs? It is the sacrificial post", says *Katthakya* "It is *agni*", says *Sakapuni* (तत्को यनस्पति। यूप इति कात्त्वक्य। अग्निरेति शकपूणिः). (See also III.8.1 for वनस्पति).

11. *Svaha*, स्वाहा— the oblation given with *SVAHA* (स्वाहा स्वाहाकारेण दत्तैर्हविषि —*Sayana*)

*Svaha*, स्वाहा, hail is so called, because the word *svaha* (hail) is uttered in them; or speech herself said, or "well, lo, ho!"; or one addressed himself, or one offers oblation, consecrated with (*Si*) *aha* "hail", (स्वाहाकुनयः! स्वहेत्येतत्तु आहति वा त्वा वागाहेति वा। स्व प्राहति वा। स्वाहुतं हविर्जुहोतीति वा —Nir VIII.20 (—See Rv X.110.11 also.

Also these eleven deities or terms of the Apri hymn are connected with yajna or sacrifice (*Kutthakva*) or with Agni (*Sakapun:*)

## Hymn 71

For verses 2, 4, 5, and 7, see Nir (i) IV.10; (ii) I.8; 19, (iii) I.8; 20; and (iv) I.9 respectively.

The deity of this hymn is *jnana*, ज्ञान, that is, the supreme knowledge of Brhma. The Rsi is Bṛhaspati Angirasa. In the characteristic beautiful *tristup* meters (verse 9 is *jagati*), we have one of the best set of verses speaking of the revealed knowledge, the Veda. This is not "the panegyric of the Veda by the Veda" as Wilson puts it; it is the revelation of the fact how the Vedas were first revealed to the Vedic seers. On the basis of the hymn and similar such hymns, Wilson thinks that Mandala X of the Rgveda is a composition of the recent age as compared to the data of the other Mandalas. To an Indian mind, this is not so. Sayana says: अनेन सूक्तेनपि परमपुरुषार्थसाधनं परब्रह्मज्ञानं स्तुतवान्; in the words of this hymn, the Rsi, sings out the glory of the Supreme Divine Knowledge, which would help him in attaining the highest objective of one's life." The Brhaddevata (VII.100) says:

सुज्योतिः परमं ब्रह्म यद्योगात् समुपाश्रुते।  
तज्ज्ञानमभितुष्टाय सूक्तेनाय बृहस्पतिः॥

We have in the Asvalayana Sṛuta Sūtra IV.11: बृहस्पते प्रथमं वाचो अग्निं हस्तेरिव तस्मिन्निर्वचदधिः।

The characteristic features of the hymn are

(a) The veda came to the first Rsi (or Rsie) as the divine revelation from the Supreme Lord Himself in the inner consciousness; and through the divine vocal organ, the knowledge appeared in the form of speech (वाक्). Speech is that which is capable of being pronounced through the human vocal organ—the entire mechanism given to man to pronounce distinctively from Kantha (कण्ठ, or gutturales) to Osha (ओष्ठ, or labiales), i.e. from *a* (अ) to *m* (म्), and to distinctively hear all the letters with human hearing organ. The detailed mechanism of these human organs preconceives the existence of a divine speech. Through this earliest *Vak*, man is able to comprehend and communicate the knowledge given to him, and the knowledge further acquired by him since the earliest times to this day.

(b) The indication through the verse of this hymn is that the man should first familiarize himself with his surroundings and give names to the objects of his interest and to the functions in which he would be gradually involved (नामधेयं दद्यात् —verse 1). The revealed Vedic speech consisted of *Yaugic* words by and by, these words became the names of the surrounding

objects in the etymological sense. To earth alone, they could give a large number of names for its variety of functions *gaṇh*, *gma*, *ksama*, *ksti*, *avanti*, *mahi*, *adibi*, *bhumi*, *prthivi* etc (See Nigh 1.1) To nudspace or *antariksa*, they gave a long list of names. *ambara*, *vyoma*, *antariksa*, *akasa*, *prthivi*, *bhu*, *samudra* etc. (Nigh. 1.2.) To speech, they gave names as *ila*, *gau*, *gauri*, *vani*, *bharati*, *sarasvati*, *śabda*, *Rk*, *mahi*, *vak*, *dhenu* etc. (Nigh 1.11). This period of assigning names to objects must have been a most thrilling epoch of human culture.

2. "When the wise has sifted speech in their minds, as if winnowing grain (or barley) in a sieve, their friends recognize friendship, the blessed mark is impressed on their speech "

"As if winnowing grain in a sieve," here the word *sakruh* (grain) is derived from the root *sac*,  $\sqrt{\text{सच्}}$ , to cling, it is difficult to wash, or it may be derived from the root *kas*,  $\sqrt{\text{कस्}}$ , to shine by metathesis (कस् becomes सक् by transposition of letters), it is fully blown (सक्तुभिर्व परिपवनेन पुनन्त । सक्तुः सचते । दुर्णवो भवति। कस्तैर्वा स्याद् विपरीतस्य। विकसितो भवति —Nir. IV 10).

*Titau*, तितउ—sieve, it is covered with a hide, or it has holes, or its holes are small like sesamum seeds (तितउ परिपवने भवति। ततवद्वा। तुन्नवद् वा। तितमात्र तुन्नमिति वा —Nir IV.9). Also तनोतेर्दउ सन्वघ —Unadi V.22 इति उग्रप्रत्ययः)

Where the wise men have sifted speech, i.e. knowledge, in their minds, *Dhirah*, wise, very learned or great thinkers (वीराः प्रज्ञानवन्तो ध्यानवन्तः —Nir. IV.10; वीराः धीमन्तो विद्वांसः —*Sayana*).

*Yatra Sakhayah sakhyani janate*, these friends recognize friendship (जानते संजानन्ते or जानन्ति).

*Sakhayah*, सखाय , —They who have the same level of knowledge. (सखाय समानख्याता शास्त्रादिविषय ज्ञानास्ते —*Sayana*).

*Yesom vachi bhadrā* etc.—येषां वाचि भद्रा निहिता लक्ष्मी. भद्रा कल्याणी, see ययैमा वाच कल्याणी —Yv. XXVL.2)—divine speech keeps concealed in it the wealth (good fortune is placed upon their word — *Wilson*)

*Bhadrā Laksmih*, भद्रालक्ष्मीः—the blessed mark (or good fortune), The blessed mark is impressed on their speech (भद्रा लक्ष्मी. निहिताधिष्ठिति)

*Bhadrām*, fortunate (भद्रभोगेन व्याख्यातम् —Nir. IV.10). it is to be enjoyed or acquired by created beings (भजनीयं भूतानामभिद्रवणीयम्); or its existence is the cause of enjoyment; or it goes to the deserving person. (भवद्रमयतीति वा) भाजनवद्वा —Nir. IV 10).

*Laksmih*, लक्ष्मी , fortune, wealth, mark It is so called from obtaining, or from indicating (or from a desire to obtain, or from marking, or it may be derived from *las*, meaning to desire, or from  $\sqrt{\text{लस}}$ ,  $\sqrt{\text{लस्}}$ , meaning to cling; or from *lajj*,  $\sqrt{\text{लज्ज}}$ , meaning not to praise, (लक्ष्मी लाभाद्वा। लक्षणाद् वा। साञ्छनाद्वा सप्तैर्वा स्यात्प्रोप्ता कर्मण लभ्यतेर्वा स्यादाश्लेषकर्मण । सन्नतेर्वा स्यादश्लेषकर्मण —Nir. IV.10).

3. *Padariyamayan*, पदवीयम् आयन्, reached the path (पदवीयम् पदेन यातव्य पन्थाः पदवीयः। आयन्। प्राप्नवन्त —*Sayana*).

*Rsisu pravistan avindhan*, found it centred in the *Rsis* (the divine speech and enlightenment revealed in the heart of the *Rsis* (ऋषिषु अतीन्द्रियार्थ दक्षिषु प्रविष्टां ता वाच अविन्दन्त समन्त — *Sayana*) The *Rsi* is *antahdrasta*, अन्त दृष्टा,



one who sees or knows by *antindriya*, the inner sense organs or by instinct

*Rebhah sapta abhi sam navante*—the seven noisy (or sounding) (birds) meet together (रेभा शब्दायमाना पक्षिण पक्षिरूपाणि गायत्र्यादीनि सप्त छन्दांसि अभि सं नवन् अभि स मगच्छन्ते). The seven Vedic metres *gayatri*, *usnik*, *anustup*, *bjhal*, *pankti*, *tristup* and *jagati*, are the seven birds

4. See Nir. 1.8 and 1.19.

"Seeing one does not see speech, hearing one does not hear it. And to another, she yielded her body, like a well-dressed and loving wife to her husband"

With these words, the hemistich describes the ignorant man. And to another, she yields her body, i.e. she reveals herself, i.e. knowledge, the manifestation of meaning (is described) by this speech, i.e., the third verse.

The speech by itself has no sense; it is not the sound of the Vedic verses, it is their inner meaning that is of importance. Like a well dressed and a loving wife to her husband, well dressed at proper seasons, dressed in an auspicious manner, and loving i.e. just as he the husband sees her and hears her at proper seasons' this is the praise of one who understands the meaning. (ज्ञान प्रकाशनमर्थस्याह। अन्वया वाचः। उपमानमया वाक्। जायते पत्ये कामयमाना सुवत्सा। ऋतुकालेषु सुवत्सा कल्याणवत्सा कामयमाना। ऋतुकालेषु यथा स एता पश्यान् स शृणोति। इत्यथज्ञ प्रशंसा।—Nir. 1.19).

The Nirukta (1.8) discusses how from the particle *त्व*, *na*, the word *was-mai*, *त्वस्मै*, is justified, here it is in dative case (इति चतुर्थ्याम्) Similarly, we have a passage उत त्व सख्ये X.71.5; where *nam* is in accusative (इति दिवायाम्).

5. This verse further illustrates the view expressed in the preceding verse, See Nir. 1.8 and 1.20

They certainly declare one to be steadfast in friendship, him no one can overpower in conflicts (of debates). But that man wanders with a barren delusion, he listened to speech that is without fruit or flower.

The Nirukta comments on this passage thus

Indeed, they declare one to be steadfast in friendship with speech, i.e. taking delight in it, and having thoroughly understood the meaning, or in friendship with gods in a delightful place; they do not over-power him who knows the meaning well, even in powerful debates (वाग्ज्ञेयेषु बलवत्सु)—(अप्येकं वाक्स्तख्ये। स्थिरपोतमाहुरममाण विषोतार्थम्। देवसख्ये। रमणोये स्थान इति वा। विज्ञातार्थम्। य नाप्नुवन्ति वाग्ज्ञेयेषु बलवत्त्वपि। अर्धेन्वाशेष चरित मायया वाक्प्रतिरूपया)

But that man wanders with a barren delusion, i.e. with a symbol of speech. To him (the speech) does not grant desires, which are to be granted by speech. Who heard speech without fruit or flower in the abodes of gods and men; so, that man, the speech has no fruit, nor flower, or has very little fruit or flower. The meaning of speech is called its fruit or flower or the sacrificial stanzas, and stanzas address to deities or the deity and the soul are its fruit and flower

(अर्धेन्वा शेष चरित मायया। वाक् प्रतिरूपया। नास्ते कामान्दुग्धे वाग्देहाच्च देवमनुष्यस्थानेषु यो वाच श्रुतवाच भवत्यफलमनुष्यामिति। अफलास्मा अनुष्या वाग्भवतीति वा। किञ्चित्पुष्पफलमिति वा। अर्थं वाचः पुष्पफलमाह वाग्देवते पुष्पफले। देवताप्यात्मे वा।) (Nir. 1.20)

6. *Sakhayam*, friend; in the terminology of this hymn, a *sakha* or a

friend is one, who is a colleague in the Vedic studies, an intellectual of the same rank with whom one can discuss the inner meaning of the divine speech

**Sacividam**, सचिविदम्, one who knows the duties of a friend (सचिवशब्द सखि वाचो। सचिवोऽयम् सर्वाङ्गवत्। सा ध्येना य वेदस्य तत्त्वा सम्यदाधोऽद्येदनिवारकत्वेन वेद प्रत्युपकारित्वान्। तादृशमपमत्तममध्यतार वेदानि सचिवित् —*Sayana*)

**Tityaja**, तित्याज, has abandoned— तत्प्राज, पदार्थोर्वानयोगेन परित्यजति —*Sayana*).

**Na tasya vaci api bhagah asti**, in his speech, there is not a particle of sense. (न तस्य वाचि अपि भाग अस्ति; compare with न तस्यानुक्ते भागोऽस्ति —*Ait. Br.* III.2.4; न यो नृत्तुज्यभागो वाचि भवत्यभागो नाके तेषाम्युक्ता —*Tait. Ar.* II.15.5).

7. All the fellow colleagues in the Vedic studies (the *Sakhas*), the friends are not of the same mental apprehension. See *Nir.* I.9:

Friends, having (similar) eyes and ears, were unequal in the speed of their minds, some are like tanks, which reach up to the mouth and are suitable for a bath; others indeed are like those which reach up to the breast and (are meant) to be seen only

**Aksimantah**, अक्षिमन्त, having eyes, i.e. having similar eyes

**Aksiḥ**, अक्षि, eye, is derived from the root *caks*, √चक्ष्, to see; "it is from *auj*, √अज्," says *Agrayana*. It is well known, therefore, they are, as it were, more beautiful. (अक्षि चट्। जनकोरन्त्याग्रायण। तस्मादेनं व्यक्ततर इव भवति —an untraced quotation, —*Nir.* I.9).

**Kaniḥ**, कर्ण, ear, is derived from the root *kṛt*, √कृत्, to cut. It has its entrance torn asunder "It is from *r*, क्, to go," says *Agrayana*. It is well known. Going upwards, as it were, they have protruded in space. (कर्ण- कृन्तते। निकृद्धारो भवति। चक्षतेरित्याग्रायण। "चक्षन्तोव खे उद्गन्ताम् —an untraced quotation, *Nir.* I.9).

**Manojavesu asama babbuvuh**, मनोजवेषु असमा यभूवुः, they were unequal in the speed of their minds (मनसा गम्यन्ते ज्ञायन्त इति मनोजवा बुद्ध्याः असमा अनुत्था —*Sayana*).

**Adaghnasah** = *asyadaghnasah*, आदघ्नास = आस्यदघ्नास, आस्य शब्दस्य पृथोदगदित्वादाकारादेश —*Sayana*; आदघ्ना = आस्यदघ्ना अपरे।

**Asyum**, आस्यम् mouth, is derived from the root *as* √अस् to throw, or else from *a-syand*, √आ-स्यन्द, to flow, food flows towards it (c.f. आस्यदघ्ना अपरे उपरक्षदघ्ना अपरे। आस्यमस्यते। आस्यन्दत एतदत्रमिति या —*Nir.* I.9).

**Daghnam**, दघ्नम्, is derived from the root *dagh*, √दघ्, meaning to flow, or from *das* √दस्, to be wasted; it is very much wasted. (दघ्नं दध्यते सवति कर्मणः। दस्यतेऽयं स्यात्। विदत्तरं भवति—*Nir.* I.9).

**Hradah**, ह्रदा, tanks, is derived from the root *hrad*, √ह्राद्, meaning to make a sound; or from *hlad*, √ह्लाद् to make cool. (ह्रदा ह्लादते शब्दकर्मणः। ह्लादतेऽवो स्याच्छीतोभायकर्मणः; —*Nir.* I.9).

In the present verse, *iva* = many or several; some.

9. **Na arvaka na parah caranti**, those who do not walk (चरन्ति) (with the Brahmins) in this lower (अर्वाक्) world, nor (with the gods) in the upper (परः) world (अर्वाक् अर्वाचीनमथो भाविन्यस्थितलोके ब्राह्मणैः सह, परा परस्तात् देवैः —*Sayana*).

10. **Sarve sakhayah**, सर्वसखाय, all friends, i.e. all colleagues of the same

level in enlightenment (सखाय समानख्यता समानज्ञाना -*Sayana*).

## Hymn 72

For verse 4, see Nir. XI.23.

1. *Devanam*, देवाना, of Nature's bounties (देवाना आदित्याना, of the Adityas -*Sayana*).

*Jana*, जाना, the blessings, generations (जाना जन्मानि -*Sayana*).

*Vipanyaya*, विपन्यया, with clear voice, with clarity of speech (विपन्यया विस्पष्टया वाचा -*Sayana*).

*Uttare yuge*, उत्तरे युगे, in the following times, in this later age

*Pasyat*, पश्यात्, look favourable (पश्यात् पश्यति -*Sayana*).

2. *Brahmanaspati*, Lord of universe, Lord of food, the Aditi (वृक्षण अन्नस्यपति अदिति -*Sayana*).

*Devanam purve yuge asatah sat ajayate*— In the beginning of the creation, the manifested, सत्, came out of the unmanifested, असत् (cf. अस्तदा इदमग आसत् ततो ये सदजायत -*Tait up*—II.7; सत्त्वेव सोम्येदमग आसत्—*Ch. Up.* VI.2 2, तद् वेदे तदेव्यक्तकृतमासीत्—*S.Br.* XIV.4.2.15)

*Asatah* means that which at the primary creation of the gods (Nature's bounties) was without name or form.

3. *Uttanapadah*, उत्तानपदः, forward or upward creation, the trees (उत्तानपद । उत्तानमूर्ध्वतानं पद्यन्त इत्युत्तानपदे वृक्षाः -*Sayana*).

4. *Bhub Jajue uttanapadah*, भूः जज्ञेउत्तानपदः, from the upward growing tree, the earth was produced.

*Bhuvah asa ajayanta*, भुवः आशाः अजायन्तः, from the earth, quarters were born.

*Aditeh daksah ajayata*, *daksat aditih pari*, अदितेः दक्षः अजायत, दक्षात् अदिति परि—The sun (दक्ष) was born from Mother Infinity; अदितेः; and the mother Aditi from the sun.

*Aditi*, the unimpaired; mother of gods, Mother Eternity, Mother infinite (अदितिरदोना देवमाता -*Nir.* IV.22; See *Bṛhad*, *Devata* II 46). See also I.89.10 (अदितिर्द्यौरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः -*Nir* IV.23) -*Aditi* is heaven, *Aditi* is atmosphere, *Aditi* is mother, father and son. *Aditi* is all the gods, and the five tribes. *Aditi*, what is born and what shall be born.

*Sayana* aptly raises a question on the remark that *Daksa* was born of *Aditi*, and again *Aditi* of *Daksa*. There is a contradiction here, since a self-produced effect cannot be the cause itself—न स्वोत्पन्नं कार्यं स्वस्यैव कारणमपि भवति—*Yaska* in his *Nirukta*, XI.23, replies to it. "They may have had the same origin; or in accordance with the nature of gods, they may have been born from each other, or they may have derived their characteristics from each other (तत्कथमुपपद्यते । समान जन्मानो स्यातामिति । अपि वा देवधर्मैतरेतर जन्मानो स्याताम्—*Nir.* IV.23)

4, 6. Beautiful stanzas on creation.

*Adah a sallia susamrabdhah atisthala*, अदः सलिते सुउसरब्धाः अतिष्ठत, your abode in this pool; or you stand in yonder pool (सलिते) well-arranged (सु-सरब्धा) सुव्यवस्थात्मान -*Sayana*, cf., आपो वा इदं सर्वम्—*Tait Ar.* X. 22, अप एव

सतजोदी —Manu. 18)

Renuh, रेणु, dust, a particle, this refers to the sun mounting into the sky रेणु अंशभूत एक —Sayana).

8. Aditeh astah putrasah, अदिते अष्ट पुत्रास्तः, eight sons of Aditi, the seven adityas were *martandas*: Mitra, Varuna, Dhata, Aryama, Amsa, Bhaga, Vivasvan, (ताननुक्रमय्याया मित्रमय वरुणमय धाता चायमा चाशश्व भगश्व विवस्वानोदत्यश्व —Tait Br., I 13.3) The eight one was Martanda. According to the Taittiriya Samhita also, the four adityas were born of Aditi in the first instance, and later on four others (VI 5.6.1). The numbers of suns rose to twelve in the later age. Twelve months of a year are also known as twelve adityas.

9. The seven sons of Aditi in the earliest age and Martanda becomes the eighth.

Martanda = Mṛta + anda (मर्तण्ड मृत + अण्ड, the dead egg).

### Hymn 73

For verse 11, see Nir. IV.3.

The hymn deals with *Martus*, the vital principles, the mortals, the soldiers, the obedient colleagues of Indra

1. Dhanistha, धनिष्ठा, the sustaining one; mother of Indra; an appellation for Aditi (धायित्रीन्द्रमाता), a very rich lady (धनिष्ठा तृतिशयेन धनिनी —*Daya*).

5. Tamrah, तम्रा, dark rain-clouds, or gloom (तमा अवपणेन त्वापयित्री, causing to languish by not giving rain —*Sayana*)

Mihah, मिहः, rains (मिह वृष्टौ —*Sayana*)

Mayah, माया, the technique to destroy enemies (माया. दस्यू सन्धन्यनो विनाशयितु, in popular language, delusions)

7. Namucin mahasyam, नमुचि महस्यम्, war-loving obstruction of forces, who disturb the sacrificial acts, also clouds, (according to Sayana, *Namuchi*, नमुचि a demon: really an obstructing force. (महस्यम् अपेयं विधातुमिच्छन्तम् —*Sayana*).

8. Upri' budhnan vaninah cakarsa, उपरिबुध्नान् वनिन चकप, thou hast made the clouds with their roots upwards (उपरिबुध्नान् उपरिमूलान् अशोमुखान् चकप कृतवानसि —*Sayana*).

9. Sayana does not comment on this verse, he, however, has commented on the same in the Samaveda, I.4.1 4.9.

11. Imploring sears, fond of sacrifices, approached Indra like birds, of beautiful wings. Uncover the encompassed, fill our vision, release us as if we were bound by a net.

Yayah, यय, is the plural of "y", bird of beautiful wings, सुपर्ण, i.e., the beautifully falling rays of the sun, approached Indra imploring. Uncover our encompassed vision यया ये बंधुवचनम्. सुपर्णो सुपतना आदित्यरश्मय उपसेदुरिच्छे वाचयामा. —Nir. IV.3).

Apa-urnu hi caksuh, अप ऊर्णु हि चक्षुः, uncover the encompassed vision. (अपोर्णुता ध्यस्ताम् —Nir. IV.3).

Caksuh, चक्षुः, is derived from the root *Khya*, √ख्या, to know or *caks*, √चक्ष,

to see (वसुः स्वातेवो घटे वा)

**Purdhi**, पूर्धि, fill, i.e. to enlarge or give. (पूर्धि पूर्य देहोति वा -Nir. IV 3).

**Mumugdhi**, मुमुग्धि, release (मोक्षय -*Sayana*).

**Nidhayeva**, निधया'इव -*Nidha*, निधा is a snare, निधा पाश्या भवति, पाश्या पाशसमूहः । पाशसमूहेन बद्धान् यथा मुञ्चन्ति तद्वत् -*Sayana*, Release us who are bound with snares, as if -Nir. IV 3.

## Hymn 74

2. **Naksata**, pervades (नक्षत व्याप्नोत् -*Sayana*).

**Sravasthata**, desirous of food (श्रवस्थता अन्नमिच्छता -*Sayana*).

**Ninsata**, kiss (निसत प्राप्तवन्तः, arrived -*Venkata, Sayana*; निसत 'निति चुम्बने' । चुम्बन्ति उपजीवन्ति देवाः क्षाम् क्षाम् पृथिवीम् -*Udgitha*).

4. **Ayavah**, आयव, men (आयव मनुष्या अंगिरस - *Sayana; Venkata*; मनुष्याकारो देवाः -*Udgitha*; synonym of man; Nigh. II 3).

**Urvam gomantam**, vast stall of cattle. (ऊर्वं मेघसंघातम्, aggregate of clouds, गोमन्तं उदकवन्तम्, full of water -*Udgitha*).

**Puruputram**, mother of many children (पुरुपुत्राम् बहुपुत्राम् । बहुपुत्राम् । ओषधिवनस्पतयो बहवः पुत्रा -*Udgitha, Venkata*; vegetation and trees are the children of clouds -*Udgitha*).

**Mahim sahasra dharna brhatim dudhuksan**- milked the extensive earth, showerer of thousands of blessings; or even milked the *dyau*, heaven. (सहस्रधारां बहुलकाभानामुत्पादयित्रीम् । बृहतीं विस्तृताम् । महीं भूमिम् । बृहतीं परिणामरहिता दिवम् *Sayana*).

**Sakrt'svam**, once-generating or ever-generating (सकृत्स्वम् तदा कामानां प्रसवित्री त्रैलोक्य भेनुम् -*Udgitha*, या सकृत् सृते सा सकृत्-सृ ; ता सकृत्-प्रजनान् -*Sayana*); cf. सकृद्दधदोरजायत् -VI.48.22).

**Sakrt'svam** word occurs only once in the Rgveda. For Sakrt, however, see the following references I.105.18, II.16.8; VI.48.22; 66.1; VIII.1.14, X.33.3; 95.16.

## Hymn 75

For verses 5 and 9, see Nir. IX.26 and VII.7 respectively. The deity of the hymn is NADYAH, meaning rivers, nerves, and arrays of soldiers in an army.

The Vedic terms, which later on become the names of some of the Indian rivers are: Sindhu, Ganga, Yamuna, Sarasvati, Sutudri, Parusni, Marudvrdha, Asikni, Vitasta, Arjikiya and Susoma.

**Sindhu**, सिन्धु, the word in several modifications occurs at innumerable places in the Rgveda;

सिन्धवः -I.52.14; II.11.1; III.36.6; IV.22.6; V.49.4, VI.19.5; VII.35.8; VIII.6.4, IX.2.4; X.40.9 etc; with vocatives as III.33.9; 56.5; IV.47.4; X.30.8; 9.

सिन्धुः -I.65.3; II.25.3; III.32.16, IV.22.8, V.53.9; VII.95.1; VIII.25.14; IX.96.7; X.14.9 etc.

सिन्धु ङइव	-X.62.9
सिन्धुपती	-VII.64.2
सिन्धुभिः	-I.14.8, IV.34.8; VI.52.6; IX.86.11; 96.14.
सिन्धुन्य.	-I.23.18; 109.6; VII.47; IX.86.21; X.89.1; 11
सिन्धुम्	-I.11.6, II.11.9, III.33.3, IV.30.12; V.4.9; VII.33.3, VIII.12.3; IX.70.10, X.43.7 etc.
सिन्धुमातर.	-X.78.6
सिन्धुमातरम्	-IX.61.7
सिन्धुमातरा	-46.2
सिन्धुमाता	-VII.36.6
सिन्धुमुङ्गव	-I.97.8; V.11.5
सिन्धुवाहता	-V.75.2
सिन्धुमु	-I.182.5; VIII.24.27; 39.8, IX.72.7, 86.8
सिन्धून्	-I.32.12, II.12.3, IV.17.1; VIII.5.21; IX.90.2; X.35.2 etc
सिन्धूनाम्	-I.46.8; III.5.4; VI.44.21, VIII.41.2; IX.15.5; X.180.1 etc
सिन्धून्ङइव	-VI.46.14
सिन्धोङ्गति	-VIII.25.12; X.75.2; 4; 6
सिन्धोः	-I.27, 6; VIII.72.7; IX.12.3; X.137.2 etc.
सिन्धोङ्गव	-I.44.12; IV.58.7; IX.69.7, 80.5
सिन्धी	-I.126.1; VIII.20.25
सिन्धोङ्गव	-X.116.9

The first verse of the hymn speaks of waters (अप), which flowed by sevens through the three worlds (सप्त-सप्त त्रेधा). Sindhu is superior to all these streams in strength (1) The three worlds are of earth, midspace and heaven. These three realms are physical, mental and spiritual also (each with seven streams— two eyes, two ears, nose, tongue and touch (physical), five vital breaths, mind and intellect (mental) and anath prajna (अन्त प्रज्ञा), bahih-prajna (बहिः प्रज्ञा), Rāmbhara-prajna (रामभरा प्रज्ञा), prajna-aprajnam (प्रज्ञाप्रज्ञा), prajñāna ghanam (प्रज्ञानघनम्), gharma-megha (घर्ममेघ) and ananda (आनन्द).

For the course of Sindhu, Varuna tore open a path. The Sindhu goes by a lofty road down upon the earth (2). The water is supplied by rains from thundering clouds; Sindhu advances forward, roaring like a bull (3). Other rivers hasten to meet the Sindhu like milch-cows, Sindhu is again like a king, going to battles, all streams flooded with water (4). Then a verse of praise to the ten streams, from Ganga to Susoma (5). Then again a series of streams; (1) Gomti (गोमती) (2) Trstama (तृष्टमा), (3) Susartu (सुसर्तु), (4) Rasa (रसा), (5) Sveti (स्वेती), (6) Kubha (कुभ), and (7) Mehatnu (मेहतनु). (6) The Sindhu is inviolable, efficacious, speckled like a mare, and charming like a damsel (7). Again, the Sindhu is rich in horses, chariots, ornaments, food and wool which indicate the prosperity of the region watered by the Sindhu (8). The Sindhu has harnessed a chariot, for carrying food for our sake (9)

5. Hear this my hymn of praise, O Ganga, Yamuna, Sarasvatī, Satudrā, together with Parusnī, Marudvrdha with Asiknī and Arjikiya with Vitasta and Susoma.

The Nirukta (IX.26) explains the etymology of these terms thus: Ganga, गंगा, is so called from going (गम्); (गम् गमनात्).

**Yamuna, यमुना**, she flows joining herself with other rivers, or she flows gently (यमुना प्रयुवता गच्छतीति वा। प्रवियुत गच्छतीति वा।)

**Sarasvatī, सरस्वती**, the word *saras*, सरस्, is a synonym of water—Nigh I 12, it is derived from the root *sr*, √सृ, to flow—rich in water. (सर इति उदकनाम। सर्त। तद्वती)।

**Sutudri, सुतुद्री**, quick runner, rapid runner, or it runs swiftly, like one who is goaded (शुतुद्री शुद्रावणोऽक्षिप्रद्राविणा। आशु तुन्नेव द्रवतीति वा।)

**Parusni, परुष्णी**, another name of *Iravati*, इरावती, i.e. having joints, shining, winding (इरावती परुष्णीत्याहु। पर्ववती, भस्वती, कुटिलगामिनी)

**Asikni, अतिक्नी**, non-bright; non-white. The word *sitam*, सितम्, is a synonym of white colour. Its antisynthesis is denoted by *a-sitam*, अ-सितम् (असितव्यशुक्लसिता। सितमिति वर्णनाम। तत्रातिषेधाऽसितम्।)

**Marud'vrdhah, मरुद्वृध**, i.e. swollen by all other rivers and winds (नद्या नद्यो मरुत एना वर्धयन्ति)

**Vitasta, वितस्ता**, not burnt, mighty, having mighty banks (वितस्ता विदग्धा विवृद्धा महाकुला)

**Arjikiya, अर्जीकोया**, is called *Vipas*, विपाश, so called because it rises in *Rjuka*, रज्जूक, or it flows in a straight line (अर्जीकोया विपाशित्याहु। कञ्जोक्कप्रभवा वा। अजुगामिनी वा।)

**Vipad, विपाद्**, **विपात्**, or *vipas* is so called from bursting forth, or from loosening fetters, or from being extended. It is called fetterless because the fetters of the moribund *Vasistha* (वसिष्ठ) were loosened in it. (विपाद् विपाटनाद्वा, विपाशनाद्वा। विप्रपणाद्वा। पाशा अस्या विपाशयन्त वसिष्ठस्य मुमूर्षतः तस्याद् विपादुष्यते।) Formerly it was called *Urunjira*, उरुजिरा (पूर्वमासोदुर्जिरा)।

**Sindhu, सिन्धु** and **Susoma, सुषोमा**, *Susoma* is the *Sindhu*; *Sindhu* is so called because rivers flow towards it. *Sindhu* so called from flowing. (सुषोमा सिन्धु। यदेनामभि प्रयुवन्ति नद्य। सिन्धुस्यन्धनात्—Nir. IX 26).

**Ganga, गङ्गा**, the word occurs only once in the *Rgveda*, as *gange*, X 75.5

**Yamuna, यमुना**—The references are. यमुना VII.18.19, यमुनायाम् V 52.17; यमुने X.75.5.

**Sarasvatī, सरस्वती**, as vocative: II.41.17; 18; VI 61.1, 5, 6. VII 95.5, 6, X.75.5; 184.2, and numerous other references in other contexts.

**Sutudri, सुतुद्री**, III 33.1; सुतुद्रि, X.75.5

**Parusni, परुष्णी**, VIII.74.15, X.75.5; परुष्णीम्, IV 22.2, VII 18.8, 9 परुष्णीषु, VIII.93.13; परुष्णाय V 52.9.

**Asikni, अतिक्नी**, VII.5.3, अतिक्नीम्, IX.73.5; X.3.1, अतिक्न्या. X.75.5; अतिक्न्याम्, IV.17.15; VIII.20.25.

**Marud'vrdhah, मरुद्वृध**, III.13.6, मरुद्वृधे, X 75.5

**Vitasta, वितस्ता**—वितस्तया, X 75.5, and no other reference

**Arjikiya, अर्जीकोया**—अर्जीकात्, IX 11.32; अर्जीकोये, X.75.5, also VIII.64.11, अर्जीके VIII.7.29; अर्जीकेषु IX 65.23.

**Vipad, विपाद्**, III 33.1, विपाशम् III.33.3, विपाशि, IV.30.11

**Susoma, सुषोमा**—सुषोमा, सुषोमया X.75.5; सुषोमायाम् VIII.14.11, सुषोम VII.7.29.

6. For the streams mentioned in verse 6:

**Trsta' amaya, तृष्टाजमया**—stream moving with speed, तृष्टाम्य नदी, तया सह,

Trstama river.

Su'sartva, सुसर्त्वा, X.75.6, the stream that moves with grace, शोभनगन्त्या सह — *Udgitha* (River सुसर्त्तु).

Rasa, रसा, one flooded with water (रसया च नद्या च ऋ — *Venkata*).

Svetya, श्वेत्या, one with clear (white and transparent) water (श्वेत्या त्या श्वेत्या च अन्यथाऽपि नद्या च सह *Udgitha*) — River Sveti (श्वेती).

Kubhaya, कुमया, with river of the name kubha; a shallow stream, with the visibility of ground (River कुभा). For कुमा, also see V 53.9.

Gomati, गोमती, with river of the name Gomati; river along the banks of which cattle graze.

Krumum, क्रुमुमु, name of a stream, a stream with continuity or with a steady speed. (क्रुमु, V.53.9).

Mehatva, मेहत्वा, stream full of ripples at the banks (River मेहल्लु).

The names of these streams do not occur elsewhere (they are technically so only in X.75.6).

## Hymn 76

For verse 1, see Nir. VI.21

1. A va rñjasa urjam rñustisu, आ व ऋजस ऊर्जां व्युष्टिषु — Thou decoratest thy strength at day breaks, (ऋजसे आप्रसाधयामि — *Sayana*).

Rñjati, ऋजति, to decorate (ऋजति प्रसाधनकर्मा — Nir. VI.21. (The word *rñu* is also derived from the same root (cf ऋजुनीती नो वरुणः — let Varuna lead us with right guidance—1.90.1).

Urjam, ऊर्जम्, strength; also food-providing dawn, ऊर्जा सरभूतानाम-त्रवतीनां वोपसाम् — *Sayana*.

Ahani, pair of heaven and earth — *rodasi* (अहनी द्यावापृथिव्यौ — *Sayana*); or two halves of the day.

Sadasadah, सदसदः, in all chambers of worship (सर्वेषु यागगृहेषु).

Uthhida, उत्थिदा, with wealth (उत्थिदा उद्भेदकेन धनेन — *Sayana*).

5. Vibhvana, विम्बना, by Vibhvan; by lightning (*Vibhvan*, son of Sudhanvan).

7. Asabhih, आसभिः, by mouths, i.e. by reciting sacred hymns (by devouring the refuse; or metaphorically by the praise of their mouths—*Wilson. Marjayante*, purify (मर्जयन्ते शोधयन्ति — *Sayana*).

8. Vamam-vamam, all desirable wealth (यामं यामं यद् यद् वननीयं धनमस्ति, तत् तत् — *Sayana*).

## Hymn 77

The hymn is in praise of Maruts, the cloud-bearing winds. The Maruts appear as fighting forces of the midspace; they are decorated with glittering ornaments; as if the soldiers of an army with their decorations. In the huge cosmos of vitality, they are the vital principles. While clouds rattle, the Maruts with silver lining represent the electric discharge of clouds. In the midst of the thunder of clouds, in spite of the mighty collisions occurring in



the midspace, the earth remains unshaken, we get rains, furnishing us with lot of food (4,5). While it rains, and the harvest is rich, "the concealed foes" scatter hither and thither (6) Our invocations to such *maruts*, the cloud-bearing winds

8 Unah, protecting (ऊमाः अवितार —*Sayana*).

Adityena namna, अदित्येन नाम्ना, under the name of Adityas, i.e. by means of water, associated with the sun.

### Hymn 78

For verse 2, see Nir. III.15.

2. Agni na ye bhrajasa rukma' vaksasah, अग्निर्न ये भ्राजसा रुक्मवक्षतः, they who are like Agni, (i.e. the brilliant Maruts of resplendent breasts, brilliant and having golden breasts (Nir. III.15).

6. Gravanah na, ग्रावाणः न, like clouds (मेघा इव —*Sayana*; Nigh. 1.10); grinding stones (*Wilson*).

Surayah, impellers of waters (सुरयः उदकस्य प्रेरका —*Sayana*); those who send forth moisture (*Wilson*).

Sindhu-matarah, having streams for mothers, sources or impellers or architects of rivers (सिन्धुमातरः नदी निमतारः —*Sayana*) i.e. clouds.

Adardirasah, ever-destroying (आददिरासः आ-दरणशीलानि —*Sayana*).

Adrayah na, like a thunderbolt (अद्रयः न वज्राघ्रायुषानीव —*Sayana*).

### Hymn 79

For verses 1 and 3, See Nir. VI.4 and V.3 respectively.

While the hymn is devoted to Agni, the *Ṛsis* of the hymn are Agni Saucika, अग्नि सौचिक, or Agni Vaisvanara, अग्नि वैश्वानर, or Sapti, the son of Vajambhara. In absence of an ascertained person, the names of the *Ṛsis* are conceptual, i.e. no historical person existed of the name of Agni Saucika and Agni Vaisvanara. Only Sapti may be a historical person, but again doubtful, since the words 'Sapti Vajambhara' occurs in X.80.1.

1. Asinvati vapsati bhuryattah, असिन्वती वप्सती भूर्यतः — Eating unsatiably and devouring too much; devouring without mastication and thus consuming much food (*Wilson*).

Asinvati, असिन्वती, eating unsatiably. (असङ् खादन्ती —Nir. VI.4; *Udgitha*, भक्षयन्ती —*Venkata*).

2. Agni or fire devours wood without mastication (not chewing), but consumes with tongue (असिन्वन् अति जिह्वया वनानि)

Guba srab alhitam, his head is deposited in a cavern, i.e. in the belly of the man (गुहायां शिरः निहितं मनुष्योदरेषु वर्तते अग्निः —*Venkata*).

Guba = guhayam, i.e. in the stomach of men; this refers to the fire of digestion.

'Akṣi, अक्षी, the two eyes, i.e. the sun and moon.

3. Sasam na pakvam avidat sucantam, सप्तं न पक्वं अविदत् सुयन्तम्—he found it glowing like a fully-manifest dream, "Dream" refers to this atmos-

phonic light (i.e. lightning) which is visible occasionally only. he found it flashing like that lightning.

*Sasam*, ससम् = शस्य = अन्नं, food — grain.

[ससं न पक्वं — ययैकदा अनित्यदर्शनत्वात् स्वपनशोतं अष्टौ मासान् निव्यापारं माध्यमिकं ज्योतिं विद्युदाख्यं पक्वं सत् वर्षास्वभिव्यक्तं सत् अन्तरिक्षस्य मध्ये विद्योतमानं सदित्यर्थः, अविदत् सर्वो जनो वेति वसुधा जानाति पश्यतोत्यर्थः । तथा शुक्लन्तम् दोष्यमानं पवत्पद्मिन् — *Udgitha*: सोऽयम् अन्नम् इव पक्वं चिन्दति शुष्कं वृक्षम् पुष्टिव्या उपरत्ये अन्तं रिरिहंतं आस्वादयन्तं मूलैः पुष्टिवीम् — *Venkata*].

The verse explains how the flames of fire spread all over the surroundings by and by.

4. *Jayamano matara garbha attī*, जयमानो मातरा गर्भो अस्ति, as soon as born, the embryo, गर्भः, devours *matara*, the parent, i.e. as soon as the fire is born, or lighted, it burns the two pieces of touch-wood (अरण्यौ), by which it is generated.

6. *Parvasah cakarta gam iva asih*, पर्वसह चकर्त गाम् इव अस्ति — thou cuttest thy food into pieces (thy food) as the knife cuts up the cow (गाम् इव अस्ति), मा यया अस्ति स्वभितिः पर्वशशिष्टुनति तद्वत् — *Sayana*).

7. *Parvabhi navrdhana*, पर्वभिः वावृषान्, nourished with logs of wood. पर्वभिः काष्ठ खण्डैः वावृषान् वर्षमान् — *Sayana*)

*Vasubhih*, by rays (प्रभुभिः वासकैः रश्मिभिः) — *Sayana*.

*Vasubhih sujatah*, वसुभिः सुजातः, i.e. वसुभिः देवैः सुजातः सपुष्टः, all generated by the *vasu* deities or by the rays — *Udgitha*; सुजातः सुष्टु प्रवृद्धः सन् — *Sayana*).

*Sam andhe*, well-augmented (सं आनृपे सम्पद् वर्षते — *Sayana*; संवर्षति — *Udgitha*).

## Hymn 80

1 *Saplim vajabharam*, सप्लिं वाजभरम्, breaths (on account of their movements), and mind (being speedy) (सप्लिं सरणगमनशोतं प्राणयु, See Nir. IX.3— सप्लेः सरणस्य; वाजभरं वेगधारकं मनः See I.60.5; वाजम्भरं यो वाजं वेगं धिपतिं तम् — *Daya*.); also food — acquiring steed— सप्लिं सर्पणं स्वभावमश्वं, वाजंभरं युद्धे शत्रून् जित्वात्रसम्पादक — *Sayana*). (वाजः अत्रनाम, Nigh. II.7, वसनाम, II.9).

3. *Jaratah*, जरतः, devotee while worshipping (जरतः स्तुवतः स्तुतिं कुर्वता उपासकस्य; जरता = स्तोता — Nigh. III.16).

*Jartah karnam*, a Rsi of the name Jaratkarna (जरतः कर्णं जरतकर्णनामानं ऋषिम् — *Sayana*).

*Tyam karnam*, of the ear, hearing the praise (त्वं कर्णं तं कर्णं स्तुतिमृष्यन्तम् — *Sayana*).

*Jarutham*, to the one worshipping (जरुषं स्तोतारम्), also an *asura* of this name (जरुषं एतन्नामानमसुरम् — *Sayana*).

*Nymedham*, नृमेधम् — a couple aspiring for children (नृषु प्रजासु — “प्रजा वै नरः” — Ait. Br. II.4); मेधा संकल्पा कामो यस्य स नृमेधस्तं प्रजाकामम्)

*Agnir-nymedham*, अग्निर्नृमेधम्, a Rsi of this name, — *Sayana*.

4. *Virapesah agnih*, वीरपेशाः अग्निः, radiant fire divine (वीरस्वरूप परमात्मा, वीरपेशा प्रेरकज्वालारूपः — *Sayana*).

5 *Yamani*, in battle (यामनि संग्रामे) यानि वधकर्षसु पठित. — Nigh. II.19).

Gonam, गोना गवाम्, cattle; or Vedic verses (वदवावाम्)

Pari yati, circumambulates (परि याति परितः गच्छति — Sayana)

Vayah antarikse patantah, birds flying in mid heaven (वयः पक्षिणः अन्तरिक्षे पतन्ति रात्रिषु।)

6. Manusih manusah, मानुषो ननुष, men born in mortal human frame

Nahusah, नहुष, men descended from the noble traditions of venerable forefathers.

7. Rbhavah— ऋभव, god-fearing poets.

Brahma, ब्रह्म, poem of praise (ब्रह्म स्तोत्रम् — Sayana).

## Hymn 81

For verses 1 and 6, See Nir. X.26 and X.27 respectively.

For the entire hymn, See Yv. XVII.17-23

1. Yah ima visva bhuvaani juhvat, who sacrificed all these created beings (Nir X 26) *Visvakarman* is the maker of all (विश्वकर्मा सर्वस्य कर्ता — Nir. X.25, for *Visvakarman* see X.82.2 The deity and Rsi of the entire hymn is *Visvakarman*, the Divine Architect. He is known to be the first inventor, (प्रथमच्छत्र प्रथममत्रेराच्छादयिता — Sayana), compare with आत्मा च इदमेक एवाग्र आसीत् — Ait. Br. II.4.1; सोऽकाग्रत बहु स्या प्रजायेयेति — Tait Br. VIII.6.

2. For *Visvakarman*, see also

विश्वऽकर्मणा —X.170.4

विश्वऽकर्मन् —X.81.5; 6.

विश्वऽकर्मा —VIII.98.2; X 81.2; 82.2.

विश्वऽकर्माणम् —X.81.7.

विश्वऽकर्मण —X 166.4.

*Visvakarman* is just another name for the Supreme Creator, our Lord, about whom the Upanisads have talked to much. He generates and discloses heaven by his own might (विश्वकर्मा दि द्यामोर्णात् महिना, He is the beholder of all, विश्वचक्षा). Three pertinent questions have been raised in the verses! What is the station? What is the material? How is it done? — the creation of earth and heaven?

4. Similar questions, as in verse 2, are raised again here — which is the forest, which is the tree, from which heaven and earth are fabricated? At what place, the Creator was seated when he was holding the worlds?

6. O *Visvakarman*, growing with oblations, you of yourself adore (sacrifice) earth and heaven. On both sides let other men be stupified. Here may Indra be our inciter— सुसन्तु अन्ये अमित्रो जनाः : means सपत्न्या, other men, means rivals.

Surih, सूरि, the inciter (प्रज्ञाता —Nir. X.27). According to Sayana, the giver of Svarga etc. as the fruits of your actions (सूरिः स्वर्गादि फलस्य प्रेरकः.)

## Hymn 82

For verse 2 and 4, see Nir. X.26 and VI.15 respectively.

For the entire hymn, see Yv. XVII. 25-31.

1 *Caksusah pita*, the father of eyes; in fact *caksu* (eye) represents the whole body, and hence the father, or creator or protector of the entire body (चक्षुष चक्षुष्य लक्षितस्येन्द्रिय सधात्मकस्य शरीरस्य पिता उत्पादयिता — *Sayana*; or *caksu* means the brilliance or effulgence (चक्षु व्यपकं तेजः — *Sayana*).

*Ghrtam ajanat* = घृतं अजनत, created water first, घृतं = उदकनाम, Nigh. 1.12).

2 *Visvakarman* is sagacious, mighty creator, disperser and supreme beholder. The objects of their desire rejoice together with food where beyond the seven seers, they declare (only) one to exist.

*Visvakarman* is of a penetrating mind (विमना विभूतमना), pervading (व्याप्ता), creator (पाता), disposer (विधाता), and the most supreme beholder of beings (परमेत तदुक्त् परमश्च तद्व्याप्ता भूतानाम्). The objects of their desire, i.e., objects which are loved or sought after, or approached, or thought about or aimed at (तेषामिष्टानि वा, कान्तानि वा, कान्तानि वा, गतानि वा, मतानि वा, नतानि वा). They rejoice with waters (समिषा मदन्ति अद्मि सह संमोदन्ते). Where these seven seers, i.e. luminaries (यत्रैतानि सप्त ऋषाणामि ज्योतीरपि). Beyond them is the sun. In him (the sun), they (the luminaries) become one (तेभ्य पर आदित्यः). अन्ये तस्मिन्नेव भवन्ति — *Nir.* X.26). This is *adhidaivata*, i.e. with reference to the deity. The *Nirukta* gives an *adhyatma* (with reference to soul) explanation also. The *visvakarman* is the supreme manifester of senses (सदशयितेन्द्रियाणाम्). The objects of worship of these (senses), i.e., the objects desired, or sought after, or approached, or thought about, or aimed at. They rejoice together with food. Where these seven seers, i.e. the senses. Beyond them is the soul. In this soul, the senses become one.

*Asurte surie rajasi nisatte ve bhutani sam'aknavan imant*— The wind-tossed gods, who seated in a well-tossed region, created all these beings together.

In a well-stirred region, the group of atmospheric gods, who are stirred by breath, i.e. wind, and who while satisfying the earth with fluids, created living beings— असुसमीरिता सुसमीरिते वातसमीरिता । माध्यमिका देवगणा । ते रसेन पृथिवीं तर्पयन्तः । भूतानि च कुर्वन्ति ते आयजन्त — *Nir.* VI.15.

*Bhuna*, भूना, worshippers who offer prayers (भूना त्तोतारो यथा भूम्ना महता त्तोत्रेण — *Sayana*).

*Ajasya nabhau*, on the navel of unborn (creator) (अजस्य जन्मरहितस्य ब्रह्मण स्वसृष्टे जते शयानस्य नाभौ सर्वजगद् धन्वक उदक एकं ब्रह्माण्डमर्पित स्थापितम्)

7. *Sayana* attaches a good note on this verse. "The assertion that we know "*visvakarman*" in the same way as men say 'I am *Devadatta*, I am *Yajnadatta* is false, for the essence (tattva) of *Visvakarman Paramesvara* is not endowed with conscious individual existence, but he is a different entity from you who are sentient beings, who have individual consciousness and so forth."

*Pravṛta jalpaya*, wrapped in foolish speech — *jalpaya*, i.e. "saying I am God, I am man etc. The commentator's (*Sayana*'s) explanation of "asutrpaḥ, असुत्पद, is incoherent "केनाभ्युपायेन असुत्राणां सृष्टयन्ता । उदरम्भरा इव्यर्थ" — *Sayana*: (tak'g *asu* twice over), but he adds उदरम्भरा. He gives the general sense of this last clause as "you are merely anxious for enjoyment in the world and in

the next, therefore, you know nothing of Visva-karman, taking उक्थसास - उक्थसास, *ukthasasah*, as implying singing hymns, with a view of gaining felicity in a future state (उक्थसास नानाविधेषु यज्ञेषु उक्तं प्रउगमिष्येयत्यादिकं शसन्तं चरन्ति पृथिव्यां वर्तन्ते) — Wilson on Sayana's comments

### Hymn 83

1 Manyo, मन्यो, O personified anger or wrath, the slaying force (मन्यो हे कोयाभिमानिन् देवा मन्युर्मन्यते दौष्टिकर्मण कोपकर्मणो वधकर्मणो वा — *Manyu*, wrath or anger, is derived from *मन्*, *man*, meaning to shine, or to be angry, or to slay, — Nir. X 29)

Sayaka, सायक, O destroyer (of enemies), सायकवच्छत्रुणां हिंसक! — *Sayana*

Sahah, सह, the external force, the word Sahasa, साहस, is derived from it which means courage also, *Sahah*, is also forebearance and endurance (सह यत्तं धाहम् — *Sayana*).

Ojah, ओज, the physical strength (शरीरं बलम् — *Sayana*)

2 Jatavedah, जातवेदा, one who knows all that is born, omniscient; an appellation of Varuna, the venerable Lord (जातवेदा जातप्रज्ञो वरुणश्च — *Sayana*)

Tapasa, तपसा, along with austerity (हे मन्यो तपसा एतन्मात्रमेनात्मत् पित्रा — *Sayana*).

Sajosah, सजोषा, well pleased (सजोषाः समान-प्रोति — *Sayana*).

3. Tavasah taviyan, तवस तवोयान्, the strongest among strong ones (बलवतोऽपि त्वत्यन्तं यत्तवान् — *Sayana*).

4. Sahurih, सहुरि, enduring (सहुरि सहनशोस).

Sahavan. महावान् = साहसी, vigorous, courageous (सहायान् सहनवान् — *Sayana*).

5. Sva tanuh, स्वा तनू, you a part of my body (स्वा तनू मम शरीरभूतस्य — *Sayana*)

7 Madhvah, मध्व, sweet elixir (मध्व मधु तोमरसम् — *Sayana*).

### Hymn 84

For verse 1, 2 and 5, see Nir. X 30, I.30, I.17 and VI.29 respectively.

1. Accompanied by three on the same chariot, O Manyu, let our heroes, demolishing (आऽरुजन्त), making hairs stand on their end (हर्षमाणसः), unassailable (पृषिता), swift like Maruts or accompanied by Maruts (मरुत्वः), having pointed arrows (तिग्मऽइषव), sharpening their weapons (आयुधा सम्ऽशिशाना), fire-incarnate (अग्निरूपा), rush forth towards the (enemy), (त्वया मन्यो स्रव्यमारुह्य स्मरन्ती हर्षमाणसो पृषिता मरुत्वस्तिग्मेषव आयुधानि संशिश्यमाना अभिप्रयन्तु नर । अग्निरूपा अग्निकर्मणः । सन्नद्धा. कवचिन् इति वा *Agni-rupa*, fire-incarnate, i.e. destroying like fire, or armed or wearing a coat of mail — Nir. X.30).

Arujantah, advancing (आरुजन्त गच्छन्त — *Sayana*).

Harsamanasah, excluding (हर्षमाणसः हृष्टा — *Sayana*)

Dhysitah, indignant (पृषिताः पृष्टाः — *Sayana*).

Tigmesavah, armed with sharp arrows (तिग्मेषव तीक्ष्णवाण *Sayana*).

Narah, leaders of battle (नर युद्धस्य नेतारः — *Sayana*).

2. *Agnihiiva manyo* (*visitah sahasva*, अग्नि इव मन्यो त्विषित सहस्व, shining like Agni, O Manyu, be strong. Here the characteristic mark of Agni is found in a verse addressed to Manyu (तयाग्निमन्यवे मंत्रे — Nir. I 17).

*Sahure*, सहुरे, enduring (सहुरे! सहनशील!, vocative — *Sayana*).

*Vedah*, वेद, wealth, belonging to an enemy. (धनं शत्रुसम्यन्धि — *Sayana*)

*Mrdhah*, मृष, to enemies. (मृष शत्रून् — *Sayana*)

3. *Rujan, mrnan, pramnan*, wounding, killing and killing to the last, i.e. to the final end (रुजन् हिसन् मृणन् प्रमृणन प्रकर्षेण हिसन् यथा पुनर्न जीवेत् तथा कुर्वन् — *Sayana*)

5. *Vjesa'krt indra'iva anava'bravah*— here *anava'bravah* विजेषेऽकृत् इन्द्र इव अनवऽब्रव, is one whose speech is irreproachable (Like Indra, thou bringest victory and thy speech is irreproachable — Nir VI.29).

*Anava' bravah*, the one with irreproachable speech (अनवऽब्रव अनिन्दितवचन. — *Sayana*).

*Sayaka*, सायक, O over-powerer of foes (सायक शत्रूणांमन्तर! — *Sayana*)

For *sayaka*, see:

सायक (vocative): X.83.1; 84.6

सायकम् : I.32.3; 84.11

सायकस्य : III.53.23

सायकानि : II.33.10

सायकेन : X.48.4

## Hymn 85

For verses 3, 5, 19, 20, 27, 37, 39, 40, and 42, see Nir. XI.4; XI.5; XI.6; XII 8; III.21; IV.25; X.21; and I.16 respectively.

The deity of the first five verses is Soma. The marriage of Surya, सूर्या, with Soma is narrated in verse 6-16. The deities of other verses are: of verse 17, gods, देवाः, of verse 18, Somarkau, सोमार्काः; of verse 19, Candramah, चन्द्रमाः; verses 20-28 describe marriage in general; for verses 29 and 30, the touch of bride's clothes (वधूयास संत्यशनिन्दा); of verse 31, the destroyer of sickness (यक्ष्मनाशिनी दम्पत्योः). Surya, सूर्या, is again the deity of verses 42-47. The Rsi of the verses is again Surya, सूर्यासावित्री, the daughter of Savitr, the Suh. Surya is the ideal charming maiden going to be married with an ideal young man, Soma. Soma is the moon, moving in the vicinity of nakshatras or constellations (नक्षत्राणामेषामुपस्थे सोम आहितः, X.85.2).

3. Because they grind the herbs together, one thinks that he has drunk the Soma. Of the Soma, which the Brahmanas know, none whatsoever, partakes.

The first-half of the verse "because they grind the herbs together, one thinks that he has drunk the Soma", refers to the uselessly pressed Soma, which is not Soma at all (वृषाद्युतमसोममाह). Of the Soma which the Brahmanas know, none whatsoever, i.e., no one who does not offer sacrifice, can partake. This is with reference to sacrifice (*adhyaajna*).

There is another interpretation also. The Soma pressed with the *yajuh*

formula is not Soma at all. Of the Soma which Brahmanas know, i.e., the moon, none whatsoever, i.e. no one who is not a god, can partake (अथाधिदेवतम् सोमं नन्यत पयिवान्यत्स पिपन्त्योपधिमिति यजु सुतमसोममाह। सोमं य वहाणो विदुस्वन्ममम्। न तस्याश्नाति कश्चनादेव इति Nir. XI 4).

5. O god, when they drink thee, forth thence forward, thou thriveest again. Wind is the protector of Soma, the month is the maker of years. "O god thriveest again", this refers to some particular libations, or to the first and second fortnights of the lunar month (यत् त्वा देव प्रपिबन्ति तत आप्यायसे पुनरिति नाराशस्तानभिप्रेत्य। पूर्वपक्षपरपक्षादिति वा —Nir. XI 5).

The month is the maker of years, of annual periods, i.e. the plant Soma on account of its assuming particular shapes or the moon (समाना सवन्तराणा मास आकृति सोम ! रूप विरोपेरोपधि । चन्द्रमा वा Nir. XI 5).

19 When he is born, he is ever new, the banner of day he goes before dawns. Approaching he distributes their share among the gods; the moon extends further long life.

Moon when born is ever new to the beginning of the first fortnight. "The banner of days he goes before dawns" refers to the end of the second fortnight (नवो-नवो भवति जयमान । इति पूर्वपक्षादिमभिप्रेत्य। अह्ना कतुरूपसामेत्वयम्। इत्यपरपक्षान्तमभिप्रेत्य —Nir. XI 6).

According to some, the second pada (the next line) has the sun as its deity. "Approaching he distributes their share to the gods" refers to the half-monthly oblations of clarified butter. The moon further extends long life (आदित्य देवतो द्वितीय पाद इत्येके। भाग देवेभ्यो विदधात्यायम्। इत्यधमासे ज्यामभिप्रेत्य प्रवर्धयत चन्द्रमा दीर्घमायु —Nir. XI 6).

20 O Surya, ascend the world of nectar, which is very bright, free from impurities, multiform, golden in colour, easy to turn and with beautiful wheels, in order to bring comfort to thy husband

Shining beautifully, where impurity has been destroyed, omniform (सुकाशन शत्रमल सर्वरूपम् —Nir. XII 8). Or the terms may have been used for the sake of comparison, i.e. bright like a beautiful Kimsuka flower, soft like the silk-cotton tree. (अपि दोषमार्थे स्यात्। सुकिशुकमिव शल्मलिमिति Nir. XII 8)

Kimsukam, किशुकम्, is derived from the verb *Kramsa*, √कृश्, meaning to illumine (किशुक कंशते प्रकाशयति कर्मण —Nir. XII 8).

Salmalib, शल्मलि, silk-cotton tree, is so called because it is easy to pierce, or because it abounds in pricking thorns (शल्मलि सुशरो भवति। शयान् वा। —Nir. XII 8).

O Surya, ascend the world of nectar, i.e. of water. Do so, in order to bring happiness to thy husband. (आ रोह सूर्ये ऋतुस्य लोकमुदकस्य। सुख पत्ये वहतुं कुरुष्व —Nir. XII 8).

The nirukta quotes a Brahmana passage; "Savitṛ gave Surya in marriage to King Soma or to Prajapati (सविता सूर्यां शायच्छत्तोमाय राज्ञे प्रजापतये वा Ait. Br. IV.7.1; also Kausi. Br. XVIII.1).

27. Ena pātya tanvam samsrjasva, एनां पत्या तन्व ससृजस्व, With the husband, commingle thy body. The Nirukta quotes this passage to illustrate the use of ena (एना) in the neuter and masculine genders, here it is in masculine. For neuter genders see एना वो अग्निम् —VII.16.1, "With this, to us, O

Agni." (Nir. III.21).

37. *Yasyam usantah praharama sepam*, यस्यामुशन्तः प्रहराम शेषम्, loving whom we embrace; or, in whom animated by desire we may beget progeny.

The words *sepah* (शेष) and *Vaitasah*; वैतसः, are synonyms of penis. *Sepah* is derived from *sap*, √सप्, to touch; *vaitasah*, it is faded (शेषो वैतस इति पुंस्त्वजननस्य। शेषः क्षयतेः स्पृशति कर्मणः। वैतसो विततस् भवति —Nir. III.21) —For *vaitasa*, see Rv. X.95.5: त्रिः स्त माहः त्रयसो वैतसेन —Thrice during the day has thou embraced me.

39. *Dirgha' ayuh asyah yah patih jivati saradah satam*, दीर्घायुरस्या यः पतिर्जीवति शरदः शतम् —Let her husband, who has a long life, live for hundred autumns.

*Saradah*, शरदः, autumn, is so called because the herbs become ripe during this period; or the rivers are in flood (शरच्छ्रुता अस्यामोपमयो भवन्ति। शीर्षा आप इति वा —Nir. IV.25).

The Nirukta further says: The words *asyah*, अस्या, and *asya*, अस्य have the acute accent (उदात्त, udatta) when referring to a primary object and grave (अनुदात्त, anudatta) when referring to a secondary object. The more emphatic meaning has the acute accent and the less, the grave accent (अस्या इति चास्येति चोदात्तं प्रथमादेशे। अनुदात्तमन्वादेशे। तीवार्थतरमुदात्तम्। अस्मीयोर्षतरमनुदात्तम् —Nir. IV.25).

In this verse (X.85.39), *asya*, अस्या has the grave accent (अनुदात्त).

40. *Tritiyo agniste patih* तृतीयो अग्निष्टे पतिः, Agni was thy third husband, maidens lover, i.e. one who causes maidens to be loved (आरः कनीनाम् जरयिता कन्यानाम्). Matron's Lord, i.e. one who causes matrons to be protected (पतिर्जनीनाम्। पालयिता जायानाम्).

Matron's have Agni as their chief deity, on account of their association with sacrifice or *yajna* (तत्त्वधाना हि यज्ञसंयोगेन भवन्ति —Nir. X.21).

Dayananda quotes this verse X.85.40 in support of Niyoga: O woman, thy first, i.e. the married husband is called *Soma* (सोम) on account of the softness of his disposition, and the niyoga-joined is called *Gandharva*, मन्धर्व, on account of his previous intercourse with another woman; thy third husband is called *Agni*, अग्नि, on account of his excessive heat (fiery passion), and the rest from the fourth up to the eleventh are called men or *manusya*, मनुष्याः —Satyārtha Prakash, IV.84.

42. *Kridantau putrair — naptibhih*, क्रीडन्तो पुत्रैर्नप्तृभिः, playing with their sons and grandsons.

Yaska quotes this passage (Nir. I.16) as an illustration of *rupa-samrddhi*: This indeed is the perfection of the sacrifice that the prescription of the form, that is to say, the action which is to be performed is declared by a stanza of the Yajurveda (एतद् वै यज्ञस्य समृद्धं यद् रूपसमृद्धं यत्कर्म क्रियमाण-मुपयुज्योर्भवदिति —Gop. Br. II.2.6; Ait. Br. I.4.9. The quotation in Ait. Br. is found without यजुषः).

**Khila or Supplementary Verses**

Wilson gives the translation of three Khila verses at the end of this hymn:

1. Mayest thou not be a widow for a hundred years, but for more than that mayest thou be an obedient wife, faithful to thy vows, and radiant and



illustrious.

2. May she bear many sons and nowhere meet with misfortunes: may thy husband, drinking *Soma*, ever be devoted to duty.

3. Be the mother of eight sons, be beloved by and faithful to thy husband, ever delighting the hearts of thy husband, father and brother.

### Hymn 86

For verses 1, 11, 12, 13 and 21, see Nir. (I.4; XIII.4), XI.38; XI.39; XII.9 and XII.28 respectively.

The deity is Indra; the Rsi of the verses 1, 8, 11, 12, 14, 19-22 is *Indra*, of verses 2, 6, 9, 10, 15-18 *Indrani*; of verses 3, 7 and 13 is *ṛsakapi*, the son of Indra.

For *Ṛsakapi*, see the following references:

वृषाकपायि—X.86.13

वृषाकपिः—X.86.1; 3; 18

वृषाकपिम्—X.86; 4; 8

वृषाकपे—X.86.20-22

वृषाकपेः—X.86.2; 12

Thus, the term occurs only in the hymn X.86, and no where else in the Rgveda.

1. *Na Indram devam amansata*, न इन्द्रं देवं अमंसत, they did not recognize Indra as a god. The particle *na* is here in the sense of negation, not in the sense of comparison. In the Vedic Sanskrit, *na* is used in both the senses. (अथ निपाता उद्यावचेष्वर्थेषु नियतन्ति। अयुपमार्थे। अपि कर्मोपसंग्रहार्थे। अपि पदपूरणाः। तेषामेते चत्वार उपमार्थे भवन्ति। इवेति भाषायां च। अन्वध्यायं च। "अग्निरिव। इन्द्र इव। इति।" नेति प्रतिषेधार्थीयो भाषायाद्। उभयमन्वध्यायम्—Nir. I.4).

The verse 1 is fully commented upon in Nir. XIII.4 विहि सोतोः अशुक्ल— They have neglected the pressing of Soma— व्यतुक्लं हि प्रसवाय

*Sotoh*, सोतो, pressing of Soma devotional expression (सोतोः सोमाभिषवं कर्तुम्—*Sayana*).

न इन्द्रं देवं अमंसत— They have not praised the divine Indra at the cherished (sacrifice).

यत्र अमदत् वृषाकपिः अर्यः मत्सखा— at which the noble *ṛsakapi* becoming my friend rejoiced. यत्रापाद्यद् वृषाकपिः अर्य ईश्वरः। पुष्टेषु पोषेषु। मत्सखा। मम सखा। मदनसखा ये नः सखायस्तैः सहति वा—Nir. XIII.4)

*Pustesa*, पुष्टेऽ, at the sacrifices, strengthened by Soma, (सोमेन प्रवृष्टेषु यागेषु—*Sayana*).

*Ṛsakapi* is the son of Indra. If Indra is a name for the soul in the body, the *ṛsa-kap* is mind. To some authorities, the sun is the *ṛsakapi*.

11. I have heard the wife of Indra to be the most fortunate among these women. Like others her husband never dies from old age— Indra is supreme over all.

*Indrani's* husband never dies, even in extreme years (इन्द्राणीमासु नारिषु सुभगानहमशृण्वम्। न हन्त्या अपरामपि सयां जरया भ्रियते पतिः—Nir. XI.38).

ver rejoice, O *Indrani*, without my friend *ṛsakapi*, whose

watery and dear oblation here goes to the gods.

I never enjoy myself without my friend *vṛsakapi*, whose watery oblation i.e. cooked in water, or seasoned with water, which is pleasant, now goes to the gods. (नाहमिन्द्राणि रमे। सख्युर्वृषाकपेरर्हते। यस्येदमप्यं हविः। अप्सु शृतम्। अग्निः संस्कृतमिति वा — Nir. XI.39.

13. O *Vṛsakapi*, abounding in wealth, having noble sons and fair daughters-in-law, Indra shall eat thy bulls and the agreeable oblation, which can do every thing. Indra is supreme over all.

Here atmospheric Indra is the noble son; and atmospheric speech is the fair daughter-in-law, (वृषाकपायि रेवति सुपुत्रे मध्यमेन सुशुभे माध्यमिकया वाचा — Nir. XII.9).

*Snusa*, स्नुषा, i.e. daughter-in-law, is so called because she sits well, or procures well, or else she procures *Su*, which means offspring. (स्नुषा साधुसादिनीति वा। साधुसानिनीति वा। स्वपत्यं तत्सनीतीति वा — Nir. XII.9).

*Ghasat te indrah uksanah priyam*— घसत् ते इन्द्रः उक्षणः प्रियम्— my Indra devour thy sprinkling bulls, i.e. these atmospheric heaps of clouds. (प्राश्नातु ते इन्द्र उक्षण एतान्माध्यमि कान्तसंस्त्यायान् — Nir. XII.9).

*Uksan*, उक्षण, sprinkling bull, is derived from the verb *uks*, √उक्ष्, meaning to grow, i.e., they grow with water.

21. O *vṛsakapi*, thou who art the destroyer of dreams, who art about to set along the path once more; come again; we two will regulate the prosperous course. Indra is supreme over all.

*Ya esa svapna — nansanah*, य एष स्वप्ननशनः, *Vṛsakapi* is the destroyer of dreams, i.e. the sun, by rising in the morning cause dreams to be destroyed (स्वप्नान् नाशयति। आदित्य उदयेन। सोऽस्तमेपि पथा पुनः) — Indra is *aditya* or the sun. सर्वरमाद् य इन्द्र उत्तरस्तमेतद् ब्रूम आदित्यम् (We say this to Indra i.e. Sun). — Nir. XII.28.

The dialogue given in this hymn (X.86) is round the three terms: Indra, *Indrani* and *Vṛsakapi*.

Indra in the cosmic world is the Supreme Lord; in the midspace, it is lightning; in animal's body, Indra is the lower self or soul; and in a society, it is the supreme head. The hundreds of earths, hundreds of suns and hundreds of *rodasi* or *dyava-prthivi* (regions extending from heaven to earth), taken together would be regarded as negligible compared to our Supreme Lord Indra.

यद् द्याव इन्द्र ते शतं शतं भूमीस्त स्युः।

न त्वा वज्रिन्तसहस्रं सूर्या अनु न जातमष्ट रोदसी॥

O Lord of resplendence, where there a hundred heavens or a hundred earths — not even a thousand suns could be equal to you at your manifestation, nor both the worlds of heaven and earth could be equal to your splendour (VIII.70.5; Nir. XIII.2).

*Indrani* is evidently Indra's wife. (इन्द्राणी इन्द्रस्य पत्नी। तस्या एषा भवति — Nir. XI.37, 38). Her husband never dies from the old age. If Supreme Lord is Indra, *Prakṛti* is his wife Indra. Neither *Indrani* becomes ever a widow nor Indra a widower. In the cosmic creation, Indra is Supreme Lord, *Prakṛti* the *Indrani*; in human body, the soul is Indra and intellect the *Indrani*, we have a

verse in this hymn (11).

I have heard Indrani is the most fortunate among these women. Like others; her husband never dies from old age. Indra is supreme over all (X.86.11). *Gauri* is another name for Indrani (cf. I.164.41; 42). Now let us come to *ṛsakapi*. Indra clearly says to Indrani (X.86.12):

I am never happy, O Indrani, without my friend *Ṛsakapi*, whose accepted oblation here, purified with water, proceeds to the gods. Indra is supreme over all.

In the cosmic creation, *aditya* or the sun is the *ṛsakapi*; in human body, the *ṛsa-kapi* is MIND of so many wonderful characteristics; it presumes or usurps the role of the self even and hence Indrani is always annoyed with it. The *ṛsakapi*, the son of Indra, the midday sun in the cosmos, and mind in human body is vigorous, sportive and restless, and yet Indra treats him as his friend (मत्सखा).

The *ṛsakapi* is the midday sun, or *aditya*, (अद्वैषाऽऽदित्यश्मीनाम् – Nir. XII.3); or the rays of *aditya*, the sun, the sun of the northern solstice (प्राची दिग्गिरिर्षिपतिरसिताऽऽदित्या इषवः).

The *Bṛhaddevata* further clarifies the issue, while it explains the significance of various terms used in connection with the sun:

वृषैव कपिलो भूत्वा यन्नाकमधिरोहति।

वृषाकपिरसी तेन विश्वस्माद् इन्द्र उत्तरः॥

रश्मिभिः कम्पयन्नेति वृषा वर्षिष्ठ एव सः। (Bṛhad. II.67).

A particular phase of *aditya* is known as *ṛsakapi*, when the sun proceeds to the Zenith or Naka (नाक) with tawny colour (*kapila*); it quivers in the midst of its rays and is in tremulous motion, and leads to good rainfall, (and hence *ṛsa*; वृष = वर्षा; कपि from कम्प = quivering). Mind also quivers and is in turmoil and hence it is also *kapi*.